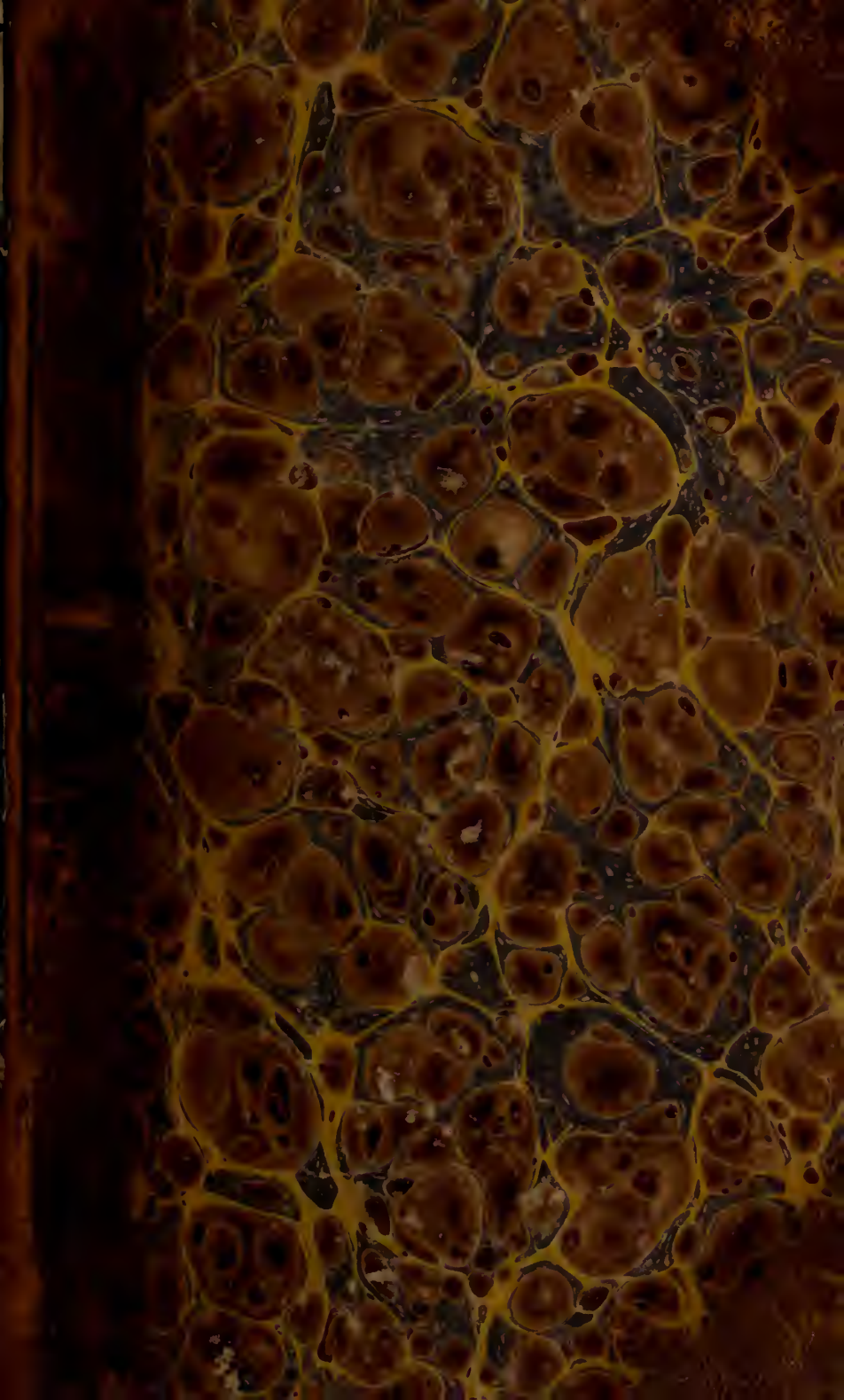




CHINESE REPOSITORY.

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ART. I. *Coast of China: present degree of knowledge concerning it; desirableness of having it surveyed; its general outline and divisions; with a brief description of the principal places on its southern line.*

CHINA presents to the sea a long range of coast, for the most part rocky, extending from the gulf of Tungking in the S.W., to that of Chihle in the N. W., a distance of nearly 2000 miles. Along the whole of this extent, it is more or less exposed to the waves of the great eastern ocean, which are only partially broken by the peninsula of Corea, and by the islands of Japan and Lewchew. Beyond the peninsula of Corea, the coast of Mantchou Tartary, belonging to China, forms the eastern limit of an inland sea, called the sea of Japan; but the coast there has scarcely been visited; and it will be entirely omitted in our survey. Deeply indented by numerous bays, gulfs, and inlets, and skirted by several very large, and many smaller, islands, forming between one another and the main land numerous straits and harbors, China has from the very earliest period possessed an extensive coasting trade. But on account of the antisocial policy of the government, it has not derived from foreign commerce those great benefits, which might be easily secured by its natural advantages. The time was, when the coasts of this country were far more open to foreign enterprise than they have been during the past century; and the time may be not distant when they will be so again.

The general outline of the Chinese coast has long been well known to foreigners, being delineated, with a considerable degree of accuracy, on the maps drawn up by the Jesuits. The useful surveys of captains Ross and Manghan, between 1810 and 1816, and the observations made during the embassies of Macartney and Amherst, have made us acquainted with much of the southern coast, and with the gulf of Chihle in the north. But if we except these, and the surveys

made in the early period of our intercourse with China, we must allow that we have hitherto remained almost wholly ignorant of the many fine harbors which the coasts and islands of Fuhkeen and Chekeäng afford, and even of the few celebrated ports which enrich by their trade the other maritime provinces. Within the last few years, our knowledge has been considerably increased by the voyages of the Lord Amherst in 1831, and of several other ships, in part before, but chiefly since that time.

The coast of China, at all times, has been noted for the number and daring of the pirates who infest it. Foreign ships, when in distress and disabled, have often been attacked and plundered by these pirates, whom the government of the country is unable to repress or punish. Nor are instances wanting of their openly attacking foreign vessels, even when not disabled. Keeping in view numerous melancholy facts confirmatory of these assertions, and beholding the extent of the trade of England and America with China, it seems passing strange, that neither of those great naval powers have yet taken any measures for the protection of their people in this country. In the Mediterranean, on the coast of South America, in the West Indies, in the Indian seas, and in other places, it is thought necessary to have squadrons constantly cruising; while on the coast and in the seas of China, where a most valuable trade is carried on, under circumstances of great exposure, not a single vessel of either nation has ever yet been stationed. We are led to make these remarks, because we think that were three or four ships, English and American, to be constantly stationed here, they might profitably employ much of their time in visiting and surveying various parts of the coast, showing themselves in every port, as they claim the right to do in all other quarters of the world; thus gradually forming an acquaintance with the Chinese, and, by manly conduct, convincing them that they are, as they profess to be, for protection and not for rapine. In this way, at little, if any, additional cost (for it will not, probably, be necessary to put any more vessels in commission for the purpose), protection may be afforded; geographical science may be greatly advanced; and, without any direct political aim, our national intercourse with the people and government of China and the neighboring countries may receive material assistance. Moreover, national vessels thus employed, and attended by one or two small steam-boats would furnish an easy and ready mode of communicating with Peking, whenever such a course should be necessary.

But these reflections have led us, unconsciously, away from the subject before us: we must return, and enter into some details respecting the coast of China. First we will take a general survey, and will then notice in order all the principal places, and give such information as we can collect respecting each.

It has been remarked that China (confining the name to the eighteen provinces, or China proper,) is of circular form, having but a few interruptions, arising from projections and indentations. Its limits on the east and south are almost everywhere washed by the sea, and are

equal in extent to its northern and western boundaries, which are conterminous with Mongol Tartary and Tibet. Looking at the coast alone, and excluding from view its few irregularities of gulfs and promontories, we would say that the form of China is octagonal, rather than circular, and that the coast forms one half of the whole figure, comprising four nearly equal sides. Starting from the mouth of the Annan kéäng, or river of Cochinchina, which forms the limit between the Chinese and Cochinchinese empires, if we draw a line of about eight degrees, in the direction of E. by N., with a slight curve to the southward, it will pass over the whole southern coast, excluding only the promontory of Luychow; which stretching southward about 60 miles, is separated by a narrow strait from the island of Hainan. From Breaker Point, at which this line will terminate, we may draw a second line of about six degrees and a quarter in a N. E. direction, to the northern limit of the province Fuhkeên. This line will cut all the principal headlands of Fuhkeên, and will terminate at a small group of islands, marked in some maps as the Lesan islands. A third line of about five degree and a half drawn due north, from these islands to the northern point of the embouchure of the Yangtsze, will pass outside of the whole coast, except the headland south of the river of Ningpo, cutting in two the islands Chusan and Tsungming. A fourth line, of seven degrees and a half, drawn from the mouth of the Yangtsze to Teëntsin, in the direction of N. N. W., will cut the promontory of Shantung at its widest part, running nearly parallel with the rest of the coast, at a short distance off shore. From the termination of the fourth line, the gulf of Chihle runs up northeastward between the narrow peninsula called the Prince Regent's sword and the opposite coast of Chihle and Mantchouria, about three degrees; the great wall meeting it about two degrees from its northern extremity.

This arrangement is well adapted to mark four different divisions of the coast. The first includes a portion, some part of which has been well known for a long time, and respecting which ample details for the navigator are to be found in Horsburgh's *Indian Directory*. As an adjunct to this portion we may reckon Hainan: to the east of which, we find the port of Teënpih; with the islands Hailingshan, Há-chune, St. John's, the river of Canton, &c. The portion comprised by the second line is that now frequented by the vessels engaged in the opium trade, including, among others, the island Namoa, the rich, though to foreigners unknown, port of Chaouchow foo, the ports and harbors of Amoy, Quemoy or Kimmoo, Yungning or Chimino, Chinchew or Tseuenchow, Fuhchow foo, &c. To these we must add the ports of the island Formosa, and the harbor of the Pānghoo or Pescador group. The third line, after passing for some distance by a coast wholly unknown to us, cuts through the centre of the Chusan group, comprising within it the rich ports of Ningpo, Chapoo (the port of Hangchow foo,) and Shanghae, the port of the whole province of Ke'ingsoo. The fourth line touches but one known place, Teëntsin; but outside of it are several good anchorages on the southern coast

of the promontory of Shantung; on its northern coast, Weihai wei and Tangchow foo; and on the coast of Leaoutung, in Mantchouria, Kingchow and Kaechow. We will take up each of these divisions by itself, designating them severally, as the southern, southeastern, eastern, and northeastern lines of coast. Following this arrangement we will commence with

The southern line of coast. The most western portion of the Chinese coast is the mouth of Annan (or Ngannan) keäng, at the northern extremity of the gulf of Tunking, or Tonking. This gulf was frequented by European ships, trading with Tungking, about a century and a half since; but the trade has long been discontinued, and only scanty information is extant as to the navigation of the gulf; the little that is known has been collected together by Horsburgh. The gulf is about 35 leagues wide, having the coast of Tungking on the west, that of Cochinchina proper on the southwest, with the promontory of Luychow and the island Hainan on the east, being open to the southeast. The western and northern coasts are said to be fronted by shoals and reefs, some of them projecting a great distance from the main land. A few streams flow into the gulf, from the province Kwangtung; and at the mouth of one of these is situated the chief city of the department Leenchow foo, in lat $21^{\circ} 38' 54''$ lon. $7^{\circ} 29' 40''$ W. of Peking. From the difficulty that we find in gaining any information respecting this place, we infer that its trade cannot be considerable; and that it is probably carried on, for the most part, with Tungking and Cochinchina. Kinchow is the chief town of the district of the same name, and is situated on the river Kin, a few miles from its mouth in lat. $21^{\circ} 54'$ N. The western coast of the promontory of Luychow is quite unknown. The strait that separates Hainan from the promontory is frequented by junks, and has, on its southern shore, Keungchow foo, the capital of Hainan and a place of considerable trade, situated at the mouth of the Lemoo or Limou. This river rises in the centre of the island, and running through a course of above a hundred miles, in a northeast direction, discharges itself into the strait, opposite to the southern coast of Luychow. The Hainan strait is intricate, and by native pilots is said to be unsafe for large vessels, being lined by sands and breakers. Keungchow foo is represented as a good harbor: it is in lat. $20^{\circ} 2' 26''$ lon. $6^{\circ} 40' 26''$ W. of Peking. The harbor of Keungchow is much frequented by Chinese junks, and some of them are supposed to be not less than 400 tons burden.

Hainan is a mountainous island, having however many level inland districts which are well cultivated, and on which are produced several tropical fruits that do not grow on the main land, in particular the areca or betel nut: the coasts produce cocoa nuts; and sponges of a very inferior quality are sometimes collected by the fishermen. The mountains are covered with thick forests, the resort of the aboriginal inhabitants, a race similar, it is said, to the mountaineers of Kwangse and Kweichow. Though nominally subject to the Chinese, the aborigines are so far independent that, in 1831, they were able to defy for

several months a large force led against them by the governor of Kwangtung in person. The Chinese inhabitants are chiefly descended of emigrants from Fuhkeën, and are spoken of by Gutzlaff, during his stay in Siam, where he met many of them, in terms of high praise. Like their progenitors, they are a commercial race, traveling to all the neighboring countries. The island extends 55 leagues in a N.E. and S.W. direction, and is about 35 leagues in breadth. Its north-western and western coasts are little known, but are said to be lined by shoal banks, extending 6 or 7 leagues from the shore. The coast on the south and southeast is bold, and may be approached very closely, with deep water near to the headlands. There are several fine harbors on the south coast, affording good shelter from the northeast monsoon. These have been partially surveyed by captain Ross, from whom and from Horsburgh we derive almost the whole of the following details respecting them.—We purposely omit details of value only to the navigator, since Horsburgh's Directory must be in every one's hands, and there have been no late visitors to furnish us with any additional information. In all these harbors, there seems to be a difficulty in getting free supplies of good fresh water.

Yacchow (Yait-chew) is the chief town of the southern part of the island, and is situated a little way up the river, which falls into the bay that bears its name, in lat. $18^{\circ} 21' 36''$ N., lon. $7^{\circ} 44'$ W. of Peking. The bay is described as having "some islets in it, and moderate depths for anchorage, but exposed to S. and S. W. winds." The town is on the north bank of the river, which runs into the bay in a westerly direction. Proceeding eastward, we pass Sychew (Sechow) bay, distinguished by a hill with a pagoda on it, and exposed to southerly and westerly winds. We next reach Sama bay, which affords anchorage for small vessels, inside a number of islets and rocks. A branch of the river of Yacchow falls into it on the N. E., and a walled town, the residence of an officer, stands near the western bank of the river.

Yulin keëng, the bay of Yulin (or Yulin-kan), is separated from Sama by a narrow slip of land. It is in lat. $18^{\circ} 10' 30''$ N.; is well sheltered, except towards the S. and W.S.W.; and was often, in former days, a wintering place for vessels driven off the Chinese coast in the N. E. monsoon. To the northward of the anchorage, is a lagoon or inner harbor, well sheltered from all winds, but affording entrance only to small vessels. On the eastern shore are a fort and several fishing villages, but no town.

Galong bay is separated from Yulin keëng, by high land, between four and five miles broad, forming the southern extremity of Hainan; the most prominent part of which is in lat. $18^{\circ} 10'$ N., lon. $109^{\circ} 34\frac{1}{2}'$ E. The bay affords good shelter, except from southerly and S.W. winds: and, if moored *under fairs* behind an island, complete shelter may be obtained. We are unable to find the name of this bay in any Chinese maps. Horsburgh thus speaks of it: "Having been disabled in a typhoon, in the *Gunjavar*, September 24th 1786, we were obliged to take shelter under Hainan, and remained in Galong bay until the 1st of April following; we walked inland at discretion, and found the

natives very inoffensive. The island abounds with wood fit for fuel, but none of the timber seems durable, or proper for ship-building."

Lingshwuy (Lieong soy), or Tungtse Point, variously named from two towns in its neighborhood, is distant about 24 miles from Galong bay, in lat. $18^{\circ} 22' 30''$ N., lon. 110° E. The intervening coast is a continued curve forming a considerable concavity, and having the town of Tungtse on the west, and that of Lingshwuy on the north. The latter is a place of some trade, situated near the head of a small lagoon, which is entered by a narrow and very shoal channel from the anchorage near Lingshwuy Point. This anchorage is very much exposed, and is safe only in the northerly monsoon. The surrounding country is well cultivated, forming a beautiful plain, with high land in the background. From this point, the eastern coast becomes more level, the high mountainous land being visible only in the distance. The land is better cultivated than on the south, and produces great numbers of cocoa nuts; from hence probably the coir is procured, of which Chinese ropes are chiefly made.

About ten miles E. by N. from Lingshwuy Point, is Teënfung, a cluster of large rocks, which, from one of them being higher and whiter than the others, has acquired the name of Sail Rock. It is thus mentioned in Gutzlaff's first journal: "on the 10th of July, we saw Teënfung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country, which they espied. Teënfung is about three or four leagues distant from Hainan." Beyond this, no place of shelter is met with on the east coast of the island, with the exception of a bay on the west side of Tinhosa island, in latitude $18^{\circ} 40'$ N., longitude $110^{\circ} 29'$ E., or $3^{\circ} 15'$ W. from the Grand Ladrone. In the neighborhood of this island is Manchow, or Wanchow, (the chief town of the district,) of which an account is given us by Mr. J. R., a gentleman, supercargo, in the East India company's service, who was wrecked on the coast in a typhon, in the course of a voyage from Macao to CochinChina, in 1819. He reached the land about twenty miles S. E. from Wanchow. "The whole coast," he says, "as far as the eye could ascertain, was lined by a most dangerous reef of rocks, mostly high out of the water, and extending one league from the shore." Proceeding along the coast, if the weather be calm, we find ourselves sailing among fishing boats and stakes, until we have passed the island of False Tinhosa, the high mountain Tung'an, the Taya islands and Hainan Head; the last in latitude 20° N., and longitude $110^{\circ} 57'$ E.

Before finally leaving Hainan, we cannot refrain from subjoining a few remarks from captain Ross. "From my own observations (he says) when we were near the shore, and from the information of a very good Chinese pilot we had on board the Antelope in 1810, it appears that the East coast of Hainan does not afford any place of safety for a ship to anchor in, and the bottom was in many places mixed with coral rock. * * * In the few communications we had with the people of Hainan, they were found to be civil, and ready enough to part with refreshments when the mandarins were not present; but

whenever the latter appeared, they proved just as arbitrary and rapacious as we found them on the coast of China. From what I observed, I am inclined to believe that a number of bullocks may be obtained on Hainan, as they appeared to be plentiful, though small. There are numerous fishing boats belonging to Hainan, that are built of a very hard and heavy wood (instead of the fir of which the Chinese boats are built), and that sail fast: many of them every year go on fishing voyages for two months, and navigate to seven or eight hundred miles from home, to collect the *bicho de mer*, and procure dried turtle and sharks' fins, which they find amongst the numerous shoals and sand-banks that are in the southeast part of the China sea. Their voyages commence in March, when they visit the northern bank, and leaving one or two of their crew and a few jars of fresh water, the boats proceed to some of the large shoals that are nearly in the vicinity of Borneo, and continue to fish until the early part of June, when they return and pick up their small parties and their collections. We met with many of these fishing boats when we were about the shoals in the China sea."

The height between Hainan Head and Teënpih heën, forming the eastern coast of the promontory of Luchow, is unknown to us. Chik-kan is a place frequented by the Fuhkeen junks on the northern side of the straits, nearly opposite to Keungchow. Chetingfow, which has received the name of Nowchow, probably from one of the neighboring islands, is on one side of an estuary, into which flows a river of considerable size, and some inferior streams. Several miles up the larger stream is Hwachow, and still further the city Kaouchow foo. On the eastern point of the estuary is situated the town of Wochuen heën, said to possess a good but small harbor. Nowchow is described by Horsburgh, as a small port, dangerous to enter; but when in it, affording good shelter. He adds that it was a rendezvous of the pirates; and that the Maria, a Portuguese ship, went into the place for water, and was captured by them. It is in lat. $20^{\circ} 58' N.$, long. $110^{\circ} 26' E.$ The native trade between Fuhkeen and places west of Teënpih, appears to be of a very trifling nature, consisting chiefly of coarse soft sugar, the sugar of cocoa nuts, ground nuts, and some other fruits, manure, &c., for which the people of Fuhkeen give in exchange the coarsest of their manufactures. The timber of Hainan is in a great measure appropriated by the emperor; but some of the finer kinds are brought to Canton, and wrought into articles of luxury and taste. The trade from Teënpih, at which we now arrive, consists almost entirely in salt, manufactured by evaporation on the mud flats of the bay, that is almost wholly dry at low water.

Teënpih heën (or Tienpak) was at one time, we believe, frequented by European vessels as a place of trade; and is said to be, even now, a place where more hospitable reception may be met with, than in most other ports of the south coast of China. The usual anchorage for foreign vessels is under the hilly islands which lie off the bay of Teënpih. The Chinese harbor is nearer to the town, which lies at the head of a shallow bay, and can be reached only at high water, in

boats, through canals intersecting the muddy flats by which the bay is filled up. The bay is surrounded by high land on the north, east, and south: a rivulet flows into it on the northwest, and wears for itself a channel, which affords depth of water sufficient for Chinese junks. Taefung keö, the outermost island in the roads, is in lat. $21^{\circ} 22' 30''$ N., long. $111^{\circ} 13'$ E. The town is walled, and is the residence of a magistrate: it is of considerable extent. Leaving Teénpih, we pass by a few unimportant islands till we reach

Haelingshan (or Huiling san): this is an island of considerable size, separated by a narrow channel from the main land on the north; having on the west a safe, but confined, harbor; and on the northeast an extensive shoal bay that has not yet been explored. The harbor of Haelingshan is formed by a high point of land called Mount Look-out and two small islands called Mamée chow, on the south; by other high land on the island, it is sheltered from easterly and N.E. winds, and by distant high land on the main, from westerly winds. Haelingshan is high and mountainous, but with some well cultivated places. One elevated peak is named Sugar-loaf hill. The main land in the neighborhood is mostly low, with high land seen in the distance. We now begin to perceive our proximity to the river of Canton; and are entering upon the extensive archipelago, which lying off the embouchures of this river, is frequently the resort of pirates, and for the most part inhabited by a class of people ready at any time to lay aside their peaceful occupations for the sake of plunder. In this neighborhood it is not difficult to procure a pilot, or to forward any letters to Canton. There has been more than one overland journey from Haelingshan to Canton, performed by shipwrecked Europeans; but from the constraint exercised upon them, they have gained but little information. The cases of the "Bee," captain Warden, and of the boat's crew of the "Argyle," are fresh in the memory of most of our readers.

The islands which extend from Ta-aou to the river of Canton form an almost unbroken chain, running nearly parallel for some distance with the coast of the main land, and separated therefrom by a channel, in some parts open and clear, in others nearly closed up by islands. Setting sail from the harbor of Haelingshan, and passing among several little islands—the Mandarin's Cap, Quoin, Tywok, and others—we leave on our left the bluff headland of Ta-aou, with its bay and fortified village, and enter the channel, which we have mentioned, on the north of Háchune, Heächuen or False St. John's. As soon as we have taken a cursory survey of this channel we will return and continue our course on the outside of this and the other islands.

Soon after entering the channel, we find on our left the town of Wangkaou sze, the residence of a civil magistrate. A little further, and nearly due north from Shangchuen or St. John's island, is the military town of Kwanghae wei, a place at which the Jesuits missionaries formerly, on some occasions, landed, at a time when their entrance into the country received the sanction of the government.

Between St. John's and the next large island are several smaller ones; and north of these lies the island Tungkoo or Toonko, which nearly blocks up the channel. A narrow strait between it and the main land, passing in the neighborhood of the town Changsha tae, brings us out again into broader and deeper water. We are now at one of the embouchures of the river of Canton, which leads us towards Keängmun (the river's mouth), a considerable trading town in the immediate neighborhood of Sinhwuy heën. Keängmun is situated at the point where the river, flowing under the walls of the city Sinhwuy heën, unites itself to that arm of the Canton river, which, leaving the main stream a little to the westward of Sanshwuy (or the Three streams), flows southward and eastward towards the sea. Nature and art have combined to join many parts of its course with the more eastern arm, which, passing by Heängshan, discharges its waters into the 'Broadway,' whither we now proceed in our survey. Keängmun is a favorite resort for many of the junks which trade with the Indian Archipelago.

Departing from this place, we enter a narrow channel among islands, and passing by the town of Hwangleäng too, where are many junks, we presently arrive in the Broadway, and find ourselves at the entrance of the 'narrows' leading up to Heängshan heën. The arm of the river which terminates here, leaves the main stream on the west side of Canton. A little above the Bogue, their waters reunite, but only in part. Below the Bogue, also, the more western arm communicates in several places with the large estuary, over which the islands of the Canton river are scattered. The extensive and hilly island of Heängshan forms an effectual barrier to any further union of waters, until their disenboguement a few miles west of Macao, at the place where we have now returned. Beating down the Broadway, we may either reach Macao by a short passage between two islands, or may pass out between Langpetau or Lampaçau, and Montanha islands, when we shall find ourselves a few miles northwest of the Great Ladrone.

We now return to Háchune; but we pass over the names and situations of the numerous smaller islands around it; since should any one desire to burden his memory with their names, he will easily find them in the Directory. Mongchow, a little to the westward of Háchune, is the only island in that direction, which affords anchorage for ships. Háchune is elevated, and is about eleven miles in length, extending in a N.E. and S.W. direction. An anchorage on the west side of the island, where are two small bays, affording shelter for vessels of light draft, is called Háchune road or bay. But what is regarded as the harbor, is on the south side of the island, in Namo, or Nanaou ('south bay'). A village at the bottom of the bay, and an islet which shelters it to the S.E., have both also received this name, though primarily, as its signification testifies, it is the name of the bay itself. On the west and south, the harbor is sheltered by a long projecting point of land; the S.W. end of the island, in lat. $21^{\circ} 35'$ and long. $112^{\circ} 31' 30''$ E., has seven and eight fathoms water close to it.

The high land which rises on the north and east shelters the bay on those sides. There is no harbor on the eastern side of the island.

About fourteen miles east from the S.W. point of Háchune is the south end of St. John's. Between these two, lies a group of islets called the Five Islands, which are the only interruption in a passage, free from all hidden dangers, and having from five to six fathoms water, on a soft ground. St. John's, or Sam João, received its name from its first visitors the Portuguese, by a slight change of the Chinese name, Shang Chuen. It is also called Sanshan, or as first written by Matthew Ricci, Sancian. The island is in length five leagues, N.N.E. and S.S.W., and, in coming from the east, appears as if separated in the middle, whence it has often been supposed to consist of two islands. There are several bays on its N.W. and western sides. That of Sanchowtang on the N.W., appears to have been the one usually frequented by the Portuguese traders, and is the place where St. Francis Xavier was interred. It was then called Tamáo, that is, according to Portuguese pronunciation Tángao, or Ta'aou, the great bay. The Portuguese first traded here in 1517. In 1521 they were expelled. They afterwards returned; but before 1542 they appear to have almost deserted it for Lampaçao, to the eastward. It was in 1552 that St. Francis Xavier died here.* Leaving the navigator to draw information respecting the other bays, and respecting the neighboring small islands, from Horsburgh, we will pass by Tykam, Coucock (which affords anchorage and shelter from N. and N.E. winds), Tymong, Tyloo, and Sanchow, or Santsaou, until we reach the island Wongkum, Hwangkin, or Montanha. Between this and Santsaou is the entrance to the Broadway, which we have before mentioned. Here we look in vain for the particular island, which, under the name of Lampaçao (Langpihisaou), was once, for several years, the residence of many Portuguese merchants.† None of the islands lying outside, between St. John's and the Montanha, afford sufficient shelter against all winds; and we must therefore seek for it within the entrance of the Broadway. It is strange that a place, where, in 1560, there were said to have been 500 or 600 Portuguese constantly dwelling, should now be entirely lost to the recollection of men living no further from it than Macao. The island was occupied by the Portuguese in 1542; in 1554 the trade was concentrated there; in 1557, Macao began to rise into notice; and 1560 is the latest date at which we find any mention made of Lampaçao; but it was then, apparently, a flourishing place.

The Broadway has sufficient depth to admit a large ship a considerable way up; and may therefore be useful in a gale to vessels that have parted from their anchors. The Montanha, Mackarera and the Lappa islands, with part of Heängshan, bound it eastward: Santsaou and several other islands, westward. All these islands are elevated.

We must pass rapidly through the well known harbors, and among the islands, in the estuary or gulf of the Canton river. With Tyloo

* See An Historical Sketch of the Portuguese settlements in China, by sir A. Hjunstedt, p. 6.

† See Historical Sketch, p. 9.

and Santsaou on our left, as we enter from the southward, we have on our right the Great and Little Ladrone, and Pootoy; and further east, a little to the southward, Kypoong (Kepang), or the Ass's ears, attracts our attention. Other islands of minor importance we omit to mention. The Ladrone, from its height and position is the standard landmark for vessels entering by this passage. A navigable channel separates the Great from the Little Ladrone. North of the last is Tongho (Tunghoo), on the eastern side of which is a cove, where one of the company's large ships, drawing $21\frac{1}{2}$ feet, on one occasion rode out a typhon in safety. Potoe, or Passage island, is a flat sloping rock, lying nearly in mid-channel, bearing N.W. by N. from the Little Ladrone. Samcock (Sankeo) is a high island nearly opposite to Macao, on the eastern side of the entrance. Facing it on the west, are Ko-ho or Aponee, and Ke-king and Typa quebrada (names of two places on the same island, the first is the east, the other the middle, part), which, with the Montanha and Mackarera, surround the Typa anchorage. The anchorage is shallow, the bottom being soft mud: it is entered from the eastward, Aponee being on the south, and Typa quebrada on the north: and the anchorage lies between the last named island and Mackarera, looking northward on Macao. Macao Roads are wholly open and undefended. The inner harbor of Macao is shallow, and the approach to it still more so; but it affords good shelter for small vessels. The entrance to it is round the south end of Macao. The vessels lie very near the town, which is on the east of them: on the opposite side is the Lappa or Padre island, called by the Chinese Tuynneen shan, where the Portuguese were formerly permitted to reside, but which is now inhabited only by some villainous Chinese, who are always ready to assault and rob strangers, and even the Portuguese, whenever they suppose it can be done with impunity.

Kumsing Moon (Kinsing mun) is a fine bay on the eastern side of Heängshan island, about twelve miles north of Macao, from whence it may be reached over land. It is defended by the high land of Heängshan on the south and west; on the north by a bar, over which only vessels of very light draft can pass; and on the east by the island Keeow (Keaou), near to which the ships anchor, it being the only part of the bay that is not very shoal. The entrance is deep, close to the southern shore; but the approach is rather shallow.

Lintin anchorage is on the southwest side of that island which gives name to it, and is safe only during the northerly monsoon. From April to October, the opium laden vessels, which anchor there during the winter months, repair to Kumsing Moon, which is distant about seven miles to the westward. Vessels sometimes anchor, after March until June, on the north side of Lintin.

The Bogue or Bocca Tigris (in Chinese Hoo mun), the entrance to the Choo keäng or Pearl River, which flows by the city of Canton, and is commonly called the Canton river, is about 30 miles N.N.W. from Lintin. We pass the forts of Chuenpe and Anunghae separated by a wide bay, on the right, and those of Tycocktow, Wangtong, and

Teafoo, on the left; and, safely piloted over the second and first bars, we find that we have exchanged the dreary barrenness of the coast, for an undulating, well cultivated, and closely peopled country. Having sailed nearly twenty miles up the river, we cast anchor at Whampoa, from which Canton is distant only about ten or twelve miles W. by N. We must now return to Lintin.

Proceeding in a S. E. direction from Lintin, we pass through the safe anchorage named Urmston's harbor, on Toonkoo, and enter the anchorage of Kapshwuy (Capsing, or Cupsi) Moon, at the N.E. end of Lantao, having the high main land on the north, with several small islands westward, and having on the east only a very narrow and curving channel, between Lantao and the main. Till within two or three years past, the opium laden vessels used to anchor here from July till October, for shelter against typhons; but it was found an inconvenient place, the high land around screening it from the wind, and the under currents, called *chow chow* water, often detaining vessels without motion for many hours. Just after passing out of Kapshwuy Moon, towards the northeast, there is a bay protected by the island Chungyue on the south, which affords good anchorage, is perfectly land-locked, and was the principal rendezvous of the pirates in the early part of this century. It was examined by a party of English and American gentlemen last year, and pronounced to be one of the safest harbors in the world.

Lantao, in Chinese called Taseu, or Taeyu, 'large island,' is about fifteen miles in length, extending N.E. by E., and S.W. by W., and in its greatest breadth about five and a half miles. It is in some parts well peopled, and a fort has been erected on it, under the apprehension that the English desired to possess it. The peak of Lantao is the loftiest summit in the neighborhood; but foreigners have never yet been permitted to ascend to the top. The island forms the northern bound of the Lantao or Lema passage, the entrance for vessels from the eastward. The islands Lamma and Hongkong also lie to the north of this passage; while on the south are Chungchow, Lafsamee, Chichow, Lingting, and the Lemas, the easternmost islands of that archipelago through which we have been sailing ever since we left Haelingshan.

Passing out of the Kapshwuy Moon by the narrow channel, which we have mentioned, to the east of it we find ourselves a few miles north of the eastern or Lantao passage, by which we may at once communicate through the Lamma channel. On the west of this is Lantao, with several islets, and on the east are Hongkong and Lamma. North of Hongkong is a passage between it and the main, called Lyee Moon (Le-e mun), with good depth of water close to the Hongkong shore, and perfect shelter on all sides. Here are several good anchorages. At the bottom of a bay on the opposite main is a town called Cowloon (or Kewlung): and a river is said to discharge itself here, a statement, the correctness of which we are disposed to doubt.

On the S. W. side of Hongkong, and between it and Lamma, are several small bays, fit for anchorage, one of which, named Heäng-

keäng, probably has given name to the island. Tytam (Taetan or Tatan) harbor is in a bay on the S.E. side of the island, having the S.E. point for its protection to the eastward, other parts of the island on the N. and W., and several small islands off the entrance of the bay to the south. It is roomy and free from danger.

Tathong Moon (Tatung mun) is a passage between the east side of Hongkong, and a bluff point on the main land, off which is a small island named Tamtoo. It leads from the southward into the Lyee Moon passage, north of Hongkong. A little northward of the bluff point is a small bay, which will afford shelter during a gale. Taking a fresh departure from hence we bend our course northward, with but a little easting, the land now trending in that direction, and enter Mir's Bay, or Typo hoy (Tapäng hae). This is a deep bay, of which the southwestern shore is but a few miles to the N.E. of Cowloon. The military town of Tapäng is not in this bay (to which it gives name), but on the other side of a narrow piece of land by which this bay is separated from a deeper gulf to the eastward. Mir's Bay affords good anchorage on its eastern shore, and shelter from all winds except those between S. S.W. and south.

Rounding the promontory which separates Mir's Bay from the adjoining gulf, or inlet, we pass Single island and Tooneeang on the west, Mendoza island on the east, and enter the gulf. On the left, well protected by the promontory, is the town and harbor of Tapäng or Typoong; on the right, beneath an elevated point of land named Fokai Point, is the fortified town of Pinghae, and a bay with a fine sandy beach, named Harlem's or Pinghae Bay. At the bottom of the gulf are numerous villages, and an inlet called Fanlo keäng, at the head of which a fine town is situated. This last cannot be approached, the water being too shoal. Tapäng harbor yields to small vessels perfect security, and to large ones protection from southerly winds. Harlem's bay affords protection against a northern or N.E. gale; but cannot be considered safe in a typhon.

Having rounded Fokai Point, we approach another bay, shoal towards the upper part. This is the bay of Hunghae, in the district Haefung heën, pertaining to the department Hwuychow foo. It is open to the south. On the east side is a town, Taeshame, or Tysam-mee, and further in a village named Makung. The anchorage in the inlet of Taeshame is confined and the entrance shoal. Salt is prepared here in large quantities by evaporation.

Off the western side of Hunghae bay, distant 19 miles S. 42° E. from Fokai point, and 49 miles eastward of the great Lema is a large white rock, named by the Chinese 'Taesingchan,' and by foreigners Pedra Branca. This name is often, from ignorance, written Pedro Branco, and sometimes also Pedro Branca.

As we leave Taeshame, we stand off a little from the coast to avoid the rocks which here line the shore. The sandy and sterile appearance of the coast is still almost everywhere retained. After a course of about 20 miles, we enter the bay of Kheeseak (Keësheih or Keshék), having on our left Shalung Point, with another headland, a

little to the northward; and on our right the rocky islets Seekat and Tungkat, and the fort and city of Keësheih called by Horsburgh Hieche tchin. This is a naval station; and here is a fleet of war junks, under the command of a vice-admiral. The bay has good anchorage, affording shelter from westerly and northerly winds, and from the N.E. monsoon.

Leaving Keësheih, we proceed along a sandy and hilly coast, turning a little to the northward of east. A point named Wootang (Ootong) projects a little from the otherwise unbroken beach, and on it is a fort. Beyond this, the coast curves slightly, and we find ourselves in the bay of Cupchee or Keätsze, if to so slight a curvature we can apply the name of bay. An arm of a river here disembogues, and on its banks, a short distance up, stands the town of Keätsze. "Cupchee," says Mr. Lindsay, when visiting it in the Lord Amherst, "is a walled town of some magnitude, and the river admits the entrance of large junks. Three war-junks of the largest size were lying here. * * * The general appearance of the coast (he adds) is barren and arid in the extreme. Little or no rice is cultivated; but the ground yields wheat, Barbadoes millet, various kinds of vegetables, and sugar cane. One of the principal productions appears to be salt, which is made by the evaporation of sea-water. Numerous salt-pans are to be seen in the vicinity of all the towns along the coast; they are laid out in plots of about 50 feet square, and paved with small red stones, which give them a neat appearance."

Beyond Keätsze, as we approach Breaker Point, we find an extensive sandy beach, slightly curved. At the deepest part, a small stream falls into the sea. On the left bank of it, a little way up, is Shintseuen, a large town, with numerous fishing boats. A few miles further on, in lat. $22^{\circ} 56' 45''$ N., long. $116^{\circ} 31' 30''$ E., is a low and rocky point, having within it some hummocks of black rock and red sand. The distance is about 23 miles from Keätsze, and nearly 50 from the Great Lema. This is Breaker Point. "The coast for several miles is here," says Mr. Lindsay, "one continued mass of sand; two hills of peculiar appearance, and nearly 400 feet high, were half covered with the sand, which looks like drifted snow."

A foul wind, and a heavy swell, with the rapid current running round Breaker Point, here retard our progress. At length, we weather the point, and forthwith bend our course to the northeast, passing by the cities Chinghae and Haemun, till we arrive at the Cape of Good Hope—so named, not from any similarity of appearance between it and the celebrated cape, but from similar expectations here indulged by the wearied navigator. Here we will rest, venturing to subjoin a word respecting the passage from the Lema to this place, trusting that on this and on all other points our nautical friends will oblige us with their corrections of whatever may be erroneous, and with their contributions, in wherever they have the means of supplying our defects. "The wind," a friend assures us, "blows for not less than nine months *down* the coast of Kwangtung province. A vessel coming out of the Lema channel, when such is

the case, ought always, if possible, to work up within about twenty miles of the shore. Repeated trials have proved the correctness of this advice; for whenever ships have stretched out far to seaward, making long tacks, they have always had to encounter so much stronger winds and more heavy sea, that, their progress being wholly stayed, they have found, when again fetching the coast, that they had gained nothing."

ART. II. *Notices of Modern China: continuation of the rebellion headed by Jehangír; progress of the war; seizure of the chief-tain; his trial and execution; conclusion of the rebellion, &c.*
By R. I.

It would appear from the account of the first campaign in Chinese Turkestan, given in our last notices, that the warfare was confined to the natives of the country and the imperial troops. In the campaign which we are about to describe, it will be seen that the empire was actually invaded from Kokan, and that the Chinese troops in their turn crossed their own frontier, although the Chinese accounts, no where make a direct admission of the first fact, while they speak only very obscurely of the second. We learn it distinctly from the natives of Kokan themselves, by means of accounts collected from some of them, by Mr. Wathen, the Persian secretary at Bombay; by Mr. Wade, the political agent at Ludiána; and also by the information gathered by Burnes.

From the first gentleman we learn¹ that, after Jehangír's irruption, the sovereign of Kokan also, being irritated at the bad treatment shown to the Mohammedan subjects of the Chinese, advanced with his troops on Kashgar, surprised the Chinese general in his cantonment near that place, and cut up the Chinese army. The khojan (Jehangír) also got possession of the city and fort of Kashgar; subsequently the khan's cavalry overran the whole of Chinese Tartary, and got possession of Yárkand, Auksí, and Khoten. Jehangír, however, becoming jealous of the khan, and suspicious of treachery, drew off his troops in a northerly direction, and a large Chinese force advancing, the khan withdrew to his own country. The rebel was eventually seized by the Chinese, sent to the emperor, and cut to pieces in his presence. An envoy was then sent to Peking (which the Usbecks call Baujin) to negotiate peace, which was made on condition of the Mohammedans of Kashgar being subjected to the rule of a deputy of the khan in all matters of religion, the khan being allowed a share in the transit duties, and binding himself to keep the Kirghís in subjection, and to assist the Chinese in case of any insurrection in Chinese Turkestan in future; ever since which time, the two governments

have been on the best terms, and a reciprocal interchange of presents takes place. The Chinese are said to keep a force of about 20,000 infantry in their Mohammedan possessions, of which 10,000 are stationed at Kashgar.

Two pilgrims stated, in a subsequent account, that, on getting back to Kokan, "our khan had just returned from his campaign in Chinese Tartary,¹ whither he had gone to assist the khojan Jehangír. Our prince in some degree failed in his expedition owing to Jehangír's not joining him cordially." A subsequent report,² by the same gentleman, estimates the khan's force at 8000 horse, with which he attacked Kashgar, in conjunction with Jehangír's troops, and carried it by storm. Khojan Jehangír then marched to Yárkand, where also he was well received by the inhabitants. The Chinese after sustaining several defeats abandoned the country. Encouraged by his success, the khojan then proceeded to Khoten and expelled the Chinese from that province. Whenever he made his appearance, the Chinese either gave way, or resisting were put to the sword. Thus Jehangír acquired possession of the whole country, which remained in his hands for five or six months; but abusing his power, he tyrannized over the people, and oppressed them. He became in consequence disliked, and was not supported by the inhabitants in opposition to the Chinese, who returned with an army estimated at about 60,000 men, besides many Kalmuk horse.

Being unable to check their progress, the khojan retired to the mountains, and his Kirghís and Andajan allies retired to their own countries, carrying away with them property of immense value, of which on the approach of the Chinese they had plundered the inhabitants. Shortly afterwards Ishak, khojan of Kashgar, being jealous of Jehangír, betrayed him into the hands of the Chinese general at Auksú. For the service which Ishak had rendered, he received from the Chinese the office and title of wang or prince of Kashgar. The real cause of the defeat of Jehangír was, that the Usbecks of Chinese Tartary were divided into two tribes, the Ak Tak, to which he belonged, who are of the Nagsh-bandi sect, and the Kura Tak, who are Kadaries, and who never cordially joined the other. Khojan Ishak was the chief of the latter. Sometime subsequent to his being appointed governor of Kashgar, he was called to Peking, and never heard of after. It is supposed that the Chinese were afraid of his influence, and that he was got rid of by poison. Mr. Wade's account agrees generally with the foregoing. He says,³ that the population of Kashgar, Yárkand, and Kokhan, consists of two tribes; the one is called Agh-taghlag, and the other Karataghlag (the white and black capped Mahommedans of the Chinese), when the Chinese troops arrived from the recovery of Yárkand, the Agh-taghlags were all on the side of the khojan; in revenge of their adherence to whom, the Chinese authorities slew all their males, gave their females and children to their own countrymen, and sent them into distant parts of China. Of the Karataghlag, such as favored the khojan, were killed, and the rest set at liberty. The information gathered by Burnes in his Travels in

Bokhára was much to the same effect. He reports the Chinese army to have been 70,000 men.⁴ "A great portion of the soldiers were armed with large matchlocks, each of which was borne by two persons."

We proceed now with the Chinese account of the same events, as far as they are known, which will be found to corroborate the above narratives in the principal circumstances.

The interval after the first campaign, seems to have been employed by Changling in endeavoring to gain over the rebels. A report by him, in the Peking Gazette of February 22d, 1827, informs us,⁵ that his emissaries at Khoten had induced the rebels to give up four of their leaders bound, and to put one hundred of their followers to death. Changling raised an altar, dedicated to the heroes who had died during the war, and put the four leaders to death before it, as a propitiation to the manes of the fallen warriors; which the emperor approved of, and he gave rewards to those who delivered up the rebel chiefs. By a subsequent Gazette we learn,⁶ that Changling proposed to put the grand army in motion on the 26th of Feb. It was to advance in separate divisions; four days later, a victory is announced. "After the preceding defeat of the rebels," says our authority, "in which, by the official accounts, between 40,000 and 50,000 were slain or made prisoners, the enemy again collected the *ashes* of his army, to the amount of more than 100,000 men, who ranged themselves on the mountains, in the form of two wings, near the village of Wapatih." Changling divided his forces into two wings also, and advanced. The rebels maintained their position, in which they were attacked vigorously with musquetry and cannon. They then kept up a fire with the wind in their favor. The rebels again dashed through the smoke to attack, but Changling ordered up the 'tyger battalion,' which repulsed and threw them into confusion. The rebels then brought forward a reserve of troops clad in *crimson garments*; but they were met by a body of troops from behind a village, and put to the rout. Between 20,000 and 30,000 of the rebels fell with some of the principal leaders.—We omitted, in speaking of the population of Chinese Turkestan, to notice that Mr. Wathen's report gives⁷ to the Khoten territory a population of 700,000 subjects who pay tribute. We must believe this in order to give credence to the Chinese returns of killed and prisoners, even when we allow for the Kokan contingent, to which the red-coated soldiers probably belonged.

The battle of Wapatih was followed by two other victories on the part of the imperialists, according to the Peking Gazette of the 25th April.⁸ The first took place at Yangouspatih, when the Jehangírites opposed the grand army with 50,000 men, and also harassed them in their rear. They gave way, however, after a fire of musquetry and cannon; but made a determined stand again the next day at Shakang. The imperialists divided and attacked them on two different quarters, with impetuosity and routed them. Upwards of 10,000 were slain and 3,200 were taken prisoners; a great number of horses, cattle, and sheep were also captured. Three days after the forgoing dispatches,

another arrived at Peking, containing an account of a third victory. Notwithstanding their former losses, the enemy are now described⁸ to have upwards of 100,000 men, who had collected at Shapootour, and posted themselves advantageously on the bank of a rivulet, whence they made sudden attacks with their cavalry, whilst they kept up a fire of musquetry and cannon. The imperial troops kept up an equally hot fire, whilst some crossed the river and attacked the enemy sword in hand. One of their leaders, Sihtepaurhte beat the drum (the signal to advance, the gong sounds the retreat), and made a desperate resistance. The imperial cavalry was ordered to charge in detachments crosswise into the enemy's ranks, and break their line. Spears and arrows fell like rain. Pechung, a horseman in armour, killed Sihtepaurhte with an arrow, when the rebels fell into confusion and were dispersed. The cavalry pursued them thirty to forty *le*, to the banks of the river Kwán. They had there a few thousand men in reserve, who were attacked and routed. Two thousand cavalry and infantry, stationed on the west of the river, charged to support the others; but a tremendous fire from our (the imperial) cannon defeated and routed them. The killed and prisoners of the enemy were not less than 40,000 or 50,000 men, besides arms and horses innumerable, that were captured. No mention is made of the loss of the emperor's troops, but a report, on the subject from the governor's office in Canton, says the translator, makes the killed 20,000 men!

The emperor praised the commander-in-chief and generals of division highly, and bestowed rewards of a purple bridle and the order of kungyay (dukedom) on Changling, and the title "guardian of the heir-apparent on the two next in command."⁹ To the inferior officers he gave the Tartar title patooloo, with such epithets as brave, valiant, enterprising, &c.; along with presents of archery, thumb-rings, swords, &c. The subsequent accounts⁹ of the battle state that all the Mohammedan villages and their inhabitants along the course of the Yangtama river were afterwards exterminated by the imperial troops.

Rumors in Canton affirmed¹⁰ that, after this, his majesty's forces sustained a defeat, which seems not improbable by the tenor of the account in the Peking Gazette of the 1st June.¹⁰ Subsequently to Jehangír's adherents in Khoten being given up by their brother Mohammedans, he placed, it is admitted, 1500 men in ambush, who cut off and destroyed a few Chinese and Mohammedans. General Yang Fung upon this advanced to attack the same or another party of rebels, who were drawn up at Pelamun, and beat the drum, and met the attack, opening at the same time a fire of small arms and cannon. Yang Fung ordered his cavalry to charge, and at the same time sent a party of troops to attack the enemy in the rear. At this moment a rebel leader on horseback, clad in a garment of variegated colors, was seen to advance, holding a red flag in his hand, which he waved as a signal to his followers to come on. The imperial troops advanced boldly to the charge, when suddenly another chieftain, holding a flag and followed by five or six hundred horse, dashed out from behind a sand-hill, when musquetry and arrows blended, swords and spears met each

other. The Mantchou (Kirin) troops now rushed to the fight. One man was killed, but two of the officers seized the party-colored leader of the rebels and brought him off. The imperialists, upon this, pushed forward, and the rebels fled in confusion. They were pursued to the distance of twenty *le*, and 4,300 were slain, and 1000 taken prisoners. After this victory, the pihkih (beg) of Khoten came out with 1000 men, and surrendered the place to the emperor's commander. In this battle, says the Gazette, there were taken cannon, colors, spears, muskets, clubs, and bullets, unnumbered: and powder in great quantity.

The chieftain in the variegated garments, spoken of above, was most likely an officer of the Kokan contingent. "The Usbecks," says Burnes,¹¹ "delight to appear before their kings in a mottled garment of silk, called 'udrus,' made of the brightest colors, which would be intolerable to any but the Usbeck." We do not find what became of the gallant chief, unless it be the same,¹² named Koosootookih (called a foreigner), who was shortly put to the slow and ignominious death along with seven of his brothers, and twenty-five followers at Woo-shih, where they are said to have first rose in rebellion. Koosootookih's mother, wife, and four children, of the Púlúti tribe, were sent into slavery at Ele. "Such punishments," says the emperor, "gloriously evince the laws of the land and cheer men's hearts."

The battle of Pelamun seems to have been the last affair of importance. The Peking Gazette, of the 1st July, mentions¹³ that Yárkand had submitted on the approach of the grand army, through the efforts of Opootourman, a member of the imperial blood, and had delivered up eleven of the principal rebels, and one hundred and sixty others had been seized. General Yang Yuchun put these men to an ignominious death on the cross.

It does not appear at this time whether Kashgar had surrendered to the emperor or not, but a rebel named Chohour is said¹⁴ to have had the audacity to collect the remains of his party, and offer desperate resistance to a party sent against him by Yang Yuchun; but they were all destroyed. The emperor issued his commands, on the 27th July 1827, for the army to be withdrawn from Turkestan, leaving only garrisons in the principal cities. He takes occasion to affirm¹⁵ that upwards of 100,000 rebels had been slain during the war, and many thousands taken prisoners.

The stores collected for the use of the army were ordered¹⁶ to be sold at a reduced price to the Tartar tribes, to save the expense of bringing them back; and the commissariat on the frontier applied for 1,800,000 taels,¹⁵ to bring back the army. Changling was also ordered¹⁶ back to Peking, and to deliver up the seal of his extraordinary commission, upon which was engraved "the general appointed to spread far and wide a dread of the imperial power."

All this time Jehangír had escaped. So far before as the 12th May, 1827, his majesty had complained in the Gazette¹⁰ upon this subject. He had put, he said, a large force under the command of generals Changling, Yang Yuchun and Woolungah, for the extermination of the rebels. It was no difficult matter for them to take towns; but to

catch the rebel Jehangír was the object which could alone restore peace to those regions and manifest the just punishment of heaven. This day, continues the emperor, an express has been received stating that Yungkishaurh was vigorously besieged by his troops, but no certain information was gained of Jehangír. The generals, he adds, have not imitated my diligence, or they would not have been so remiss. It is right for me to punish them. Let the purple bridle be taken from Changling, and the lately conferred titles from the others.

Jehangír was reported¹² to have escaped into Yingkihurh, a foreign country, whither the troops had followed him; but some time afterwards all intention of pursuing him beyond the frontier was nominally abandoned,¹⁶ and an army of observation was proposed to be kept at Kashgar to watch him. Every means was, no doubt, taken to gain information of the rebel chieftain's movements, and we learn¹³ that on one occasion the khojan Ishak captured four Eleuths and a rebel spy from whom some intimation of Jehangír's movements was gained. Their information¹⁷ seems to have been correct, for, on the 9th of March an express, which had traveled 800 *le* a day, reached Peking to announce Jehangír's capture. In the month of February, says the emperor in his proclamation¹⁸ on the occasion, the rebel formed a coalition with many of the Púlátih Khirgis and entered the frontier; but he was opposed by 400 of the black-capped Mohammedans and retreated again beyond the frontier. General Yang Fung pursued him to a mountain, where he pressed upon him and killed 200 of his men. Jehangír charged at the head of 300 cavalry, but was attacked by an ambuscade in the rear and all his followers killed but about thirty, who ascended the mountain. An officer named Hoo Chaou pursued him at first on horseback, but as the mountain was high and slippery, and the rebels had quitted their horses, he dismounted likewise and pursuing on foot killed five of the rebels. The rest rolled down the mountain and escaped, except ten who stood by Jehangír. Yung Fung with a large party now pressed on him on one side and Hoo Chaou on the other, and the latter seized him with eight of his followers, after Jehangír had attempted in despair to cut his own throat.

In the excess of his joy at this event, the emperor created Changling an hereditary kung (duke). "I bestow upon him," he continues, "the right to wear a precious stone on the top of his cap, and a round (instead of a square) dragon-badge on his breast and back; and restore to him the rank 'great statesman in the imperial presence.' I confer upon him the right to use a purple bridle; to wear a double-eyed peacock's feather, and I loosen from my own girdle two purses to bestow upon him, and an archer's white gem-ring from my own thumb. I give also a white gem-feather-tube for his cap; a white stone symbol of felicity and prosperity for his sash; and a pair of yellow-bordered, coral-studded purses, together with four smaller ones to hang there." Honors were also bestowed upon the other officers, and upon the black-capped Musselminn who assisted at the capture. The emperor issued, moreover, a thanksgiving manifesto¹⁹ on the occasion, as follows:

“ Ever since the tripod of our dynasty was firmly established, his majesty Kwante has often displayed, gloriously, spiritual and divine aid. Changling, the commander-in-chief, reported last year, when Changkihur excited insurrection, and the rebels advanced as far as Anksu, whilst our troops attacked them, a gale of wind suddenly arose, and filled the air with flying sand and dust. Then the rebels saw in the distance, a red flame illuminating the heavens, and they were either slain or taken prisoners. On another occasion, whilst Changling was leading on the imperial forces at Hwan river, the rebels annoyed the camp during a whole night, till a violent tempest arose, which our troops availed themselves of, and dashed in among the rebels, when an innumerable multitude of them were taken, and had their ears cut off. The next morning the rebels all confessed, that they saw in the midst of a red flame, large horses and tall men, with whom they were utterly unable to contend; and hence they were obliged to flee. All these manifestations have proceeded from our looking up, and relying on the spiritual Majesty, and glorious power of Kwante, who silently plucked away the rebels’ spirits; and enabled us to seize alive the monster of wickedness (Changkihur), and so eternally tranquilize the frontiers. It is therefore right to increase our sincere devotion to Kwante, in the hope of ensuring his protection and the tranquility of the people to tens and hundreds of thousand of years. I hereby order the Board of Ceremonies, to prepare a few words, to add to the title of Kwante as an expression of gratitude for the protection of this god. Respect this.”

The emperor Keäking laid claim to a similar manifestation of prodigies in his favor during the rebellion in 1813.—His majesty now turned his attention to the punishment of Jehangír. The only observation²⁰ that we find respecting his personal condition is that, when captured, he rode upon a grey horse, wore a blue goldthread silk jacket, and boots which were made of leather. He was immediately ordered to Peking.

An edict²¹ of the previous year, which has been already quoted in proof of Jehangír’s genealogy, was now directed expressly to the Muselmenn at Peking to inform them, that the order for the seizure of Abdalah his uncle, and all his family, was in consequence of their being of the same kin, and both of them descended from rebels, and that it did not concern other Mohammedans who might be peaceable and follow their respective occupations. Abdalah and his family, said the edict, ought to have suffered death, but the emperor could not bear to inflict that punishment upon him; they were only banished therefore, and distributed²² in Yunnan, Canton, Kwangse, and Fuhkeën. Their wives and daughters were sent to other provinces to be employed as slaves. One daughter only, a child, was permitted to go with her mother. A son was ordered to be kept in nganchäsze’s prison, and excluded from all intercourse, either by word or letter, with any human being outside; and an annual report was to be made of all the prisoners. It will be seen in the first volume of this work,²³ that Abdalah died in captivity in 1833, when his coffin was permitted to enter

Peking for interment, and his family restored to the White Mongol standard, to which had been attached before the rebellion.

Jehangír's wife and two other women, with an old man of his family, were at this time²⁰ living with the Haou Han tribe of Kirghis, who were ordered to deliver them up. A nephew who had been sent²⁴ the year before by the pihkih (beg) of the Haou Han, under charge of a servant, to join his uncle Jehangír at Kashgar, was captured by the Chinese. The servant was ordered by the emperor to be detained until after Jehangír's arrival, to give testimony to his identity, and then to be decapitated. The nephew being under twelve years of age, was to be confined until he attained his sixteenth year, when further orders would be given about him. The youth may very likely be Pipakih, whose death is mentioned at the same time with that of Abdalah.

In the meanwhile Jehangír was on his way to Peking. Yang-Yuchun, who was now governor-general of Shense and Kansuh, reported²⁵ in June, that the prisoner had reached the frontier of his province, and that he had behaved well so far, and was preparing his dress in order to appear before the emperor. He arrived at the capital on the 25th, as appears by an edict of the emperor in which his majesty proceeds to say:²⁶ "I devoutly look up and implore the help of heaven, and the protection of my ancestors. To-day I have descended to the gate, received the prisoner, performed the rites, and I am filled with consolation and with profound awe." He then goes on to confer on Changling the title of guardian of the prince, with the privilege to wear a three-eyed peacock's feather. He also bestowed honors and rewards to the nobles and officers of Peking, and gave half a month's pay to the soldiers. The following day the great ministers of state and the military council assembled to try the prisoner, and the emperor examined him in person. We have unfortunately no authentic account of the examination, but it was rumored that the emperor said to him: "your ancestors received many favors from our imperial house but were ungrateful, and you also have ceased to be thankful in daring to excite a rebellion." Jehangír answered, "I am not a rebel. The eight Mohammedan cities were the residence of my forefathers, I merely endeavored to recover them: how can this be called rebellion." He was found guilty, as may be supposed, and sentenced to the slow and ignominious death, and his head exposed to the public. "Let the sons of these officers, let the assistant ministers of state," says the emperor, on the occasion, "the presidents of the Boards and the imperial attendants &c., go and witness the execution. King Tseäng, who killed himself when Kashgar fell, and general Woolungah, who died in the ranks," (we shall presently see that he was only missing) "when surrounded by the rebels, both owed their deaths to Jehangír. Our hair stands on end to think of his destroying our great officers. I command that the sons of these two officers go to witness the execution, to give expansion to the indignation which has accumulated in their breasts, and let the rebel's heart be torn out and them, to sacrifice it at the tombs of their fathers and thus

console their faithful spirits." The execution is reported to have taken place immediately, but we have no further account of it.

A few months later we have²⁷ a long imperial manifesto of thanksgiving, amnesty and rewards, which commences by setting forth the mistaken clemency of former emperors in not exterminating the whole race of the rebel. It then goes on to give an account of the rebellion, which unfortunately is not translated entirely, in the most classical and laconic style, says the reporter, that the language admits. Then follow directions for expression of gratitude by adoration and sacrifice to the circular heaven and the square earth; to holy ancestors; to the bridges which afforded a passage to his majesty's troop; to the hills which they passed over, &c.; to the empress dowager, &c. The five great mountains and four great rivers of China are to be sacrificed to by an especial commission. Also the tombs of the emperors of all preceding generations, and to Confucius in his native province.

Temples and tombs of ancient emperors and kings are to be sought out and repaired by the governors of provinces; the deceased parents of civil and military officers are to receive titles of honor; generals and other officers who have fought for their country, are to be forgiven all misdemeanours; students at the national college are to have a month's holiday. All the military in Peking, whether Tartar or Chinese, and the armed police, are to receive a month's extra pay; all local magistrates who were blameable when the grand army passed through their districts, if not guilty of plundering the public stores, are forgiven. The troops at Kashgar who owe money for clothing, are allowed three years to repay it; wounded and old soldiers are to be rewarded; maimed soldiers, who can no longer serve, may get a relation to act for them and receive the pay. All offenses not capital, are to receive mitigated punishment. Tartar soldiers who have deserted are to be pardoned, if they did not carry off their arms and horses. Roads are to be repaired at the expense of government; hospitals for widowers, widows, orphans, and childless old men, are to be carefully attended to.

The manifesto closes with language of gratulation, declaring that the recent happy occurrences diffuse happiness throughout the universe, and it commands that the news be published in such a way that all under the canopy of heaven may hear. "Oh how pleasant," exclaims his majesty, "the blessing of peace and tranquillity which I have received from on high! The glories of the empire are diffused throughout the universe. I inherit the splendors which the illustrious deeds of my ancestors originated. I have received an ocean of affluence from the triad of the impartial powers, heaven, earth, and light."

Changling, the hero who had procured the emperor all this felicity, and who must have been at this time upwards of sixty-six year of age,²⁸ was now to be honored. The emperor ordered him to be met,²⁹ on his return to Peking, at the bridge of Lookow and conducted in triumph to the palace, where a banquet was to be conferred upon him in the great hall of light and splendor, where a prince is usually nominated

successor to the throne. He was shortly afterwards appointed³⁰ secretary of state for the frontiers.

The second in command during the war, Yang Yuchun, had an image of Budha sent³¹ to him on attaining his 70th year, with an inscription written by the emperor himself, to place over his gate, and the words 'prosperity and longevity' to adorn his hall, together with a Tartar necklace of beads and pieces of silk, &c. The inscription states that he had served three emperors with diligence. Similar presents were sent to his wife. Upon receiving these things, the old people laid them upon an altar, and burning incense upon it and kneeling with their faces towards the palace, *ko-towed* the emperor.³² And similar honors were also conferred on general Yang Fung on attaining his 60th year.³²

Buttons and peacock's feathers, as marks of rank of the fifth, sixth, and seventh orders, had been bestowed³³ very freely by the Chinese commanders upon the Mohanmedans during the war, of their own authority. The residents were now ordered to examine into the title to wear these honors, and to report the same to the Board of Rites. The buttons were ordered to be connived at, but the feathers were to be plucked from the caps of those who were not authorized to wear them. At the suggestion³¹ of the governor in 1830, a button of the fifth order and a peacock's feather were bestowed upon the officers in command at the thirteen stations on the frontiers, but they were to be taken away on their leaving their stations. Many of these honors were subsequently bestowed³² upon the Mussulminn begs by the emperor, at the suggestion of Nayenching, who had succeeded Changling as commissioner. On a similar recommendation³⁵ a button of the sixth rank, and a peacock's feather, were given the following year to a chief of one of the Búriat tribes, who had exerted himself against Jehangír

He rewarded the meritorious, his majesty proceeds to punish the offending officers. Two, one of whom belonged to the imperial kindred, whose misconduct led to the loss of Kashgar, were tried³ at Peking in 1827, and sentenced to decapitation. The emperor ordered one into solitary confinement in a house, and the other into a prison until the autumnal assize.

General Woolungah, who was supposed to be dead at the time of Jehangír's execution, if there be no mistake in the name, was perhaps captured only, for he now appears³⁶ again in Peking. He declared to the emperor that his sickness, which had prevented his being present at Jehangír's capture, had also cost him the merit of planning it, which Changling had usurped. It was he, he said, who proposed to push the cavalry beyond the frontier, and engaged the black-capped Mohammedans to assist in the pursuit. The emperor sided, however, with Changling, and degraded Woolungah for defamation to the rank of colonel in the imperial guards: his son also was superseded and banished from the precincts of the palace. He appears to have acted afterwards, however, as resident at Khoten, for we find him superseded there the following year.³⁷

At the instigation of Changling,²⁹ his majesty confiscated the estates, gardens, and houses of a great many of the families of Aukú, who were implicated in the rebellion. Eighty-one estates, four hundred and forty houses, and fifty-seven fruit-gardens, were ordered to be sold and the money applied to rebuild the walls of the town. The walls of Yárkand also were rebuilt,³⁰ and the town extended by means of the confiscated property. New cantonments near the principal cities were also ordered to be built³¹ by the same means.

The names of the eight cities were even changed. Thus Wooshih, which we have seen to have been named by Keënlung "endless tranquillity," was³² now baptized 'Foolhwa,' "soothed and converted," and so with the others. Some Chinese, who had assumed³³ the Moslem dress, cut of their tails and married Mussulminn women, were punished, although no law existed against it. The emperor ordered the supreme court to punish all similar offenses in future.

Besides rewarding and punishing, his majesty endeavored to repair the damages of the war and prevent the recurrence of the evils which occasioned it. The usual levies of grain on the eight cities were remitted in 1827,³⁴ on which occasion the emperor regretted the desolation of fields, gardens and houses, which the war had caused. The imperial revenue was concerned in the destruction of the gardens, for it appears³⁵ that a part of the tribute of the eight cities consists of dried fruits, as well as goldthread stuffs, &c., which is sent annually under charge of an officer to Peking. The tribute of grain from Aukú was commuted³⁶ in 1829 to 16,200 catties of copper from the native mines, which had been worked by the troops since the war, but their labor was now found to be less productive, than that of the natives of the country. The tribute of cloth also was remitted³⁷ to Kashgar and Khoten in 1827. Changling, before he was aware of it, had requested a supply to carry on the barter with the Kussaks at Ele, for horses and cattle, which had increased considerably in that year; and Khoten had already supplied 20,000 pieces of cloth of its quota. The governor now recommended that the cloth should not be returned in consequence of the remission of tribute, lest it should never reach the contributors to whom it was sent; he proposed that it should be carried to the credit of next year's tribute.

A Peking Gazette of October 1828³⁸ contains an imperial order to interdict the trade in tea and rhubarb, carried on heretofore with the Tartar tribes on the frontier beyond Ele; because it was considered to have led to Jehangír's rebellion. The quantity of tea taken thither under pretence of supplying the military and inhabitants of Oroumteli and Ele, but really smuggled across the frontier, is stated to have varied from one to three hundred thousand catties. Governmental merchants (*hongs*) were therefore appointed to supply the military and people, under the control of the residents. The smuggling trade was carried on chiefly by the Kirghís of Gantseihyen, through whom Jehangír is said to have organized his rebellion. Such of these people as had lived ten years at Ele, were allowed to remain there, but not to marry with other tribes, nor apparently among themselves: those

who had been there less time than ten years, were ordered to move out of the country.

This interdict seems to have been extended⁴³ to Turkestan as well as Soungaria,³¹ and indeed to all the countries beyond the Keäyu Pass;⁴⁴ and barriers were erected at eight different places on the frontier to prevent the ingress and egress of the traders, and the military employed in the same object. Several officers were shortly afterwards degraded³² for admitting a foreign trader into one of the towns. Some Púlúti Tartars were also detected⁴⁵ in bartering piece-goods and goldthread for tea, and *banished into China*. The tea belonging to Kussak wang (king as he is called by the translator) named Keängho-cho, was also seized,⁴³ and he sent his son Pokihle to beg it back. The resident referred the case to the emperor, who was pleased to restore it to the wang in consideration of his respectful conduct, and the son was allowed to take back the tea, but an escort was sent to watch him over the border. Especial attention is, however, called to the Antseyen, who are on no account to be permitted to trade. The only exception to the interdiction, was⁴⁴ in favor of the Haou Han tribe of Púlúti, the same with whom Jehangír took refuge. They were allowed to trade at one place only, where two hundred soldiers were stationed, and the traffic was to be confined to barter, and the prices of every thing fixed by authority. If either Chinese or Mohammedans were found to be buying goods with money, the property was to be confiscated, and the parties punished. It may be supposed that these absurd regulations did not last long. Chalungah who succeeded Nayenching at Ele, reported³¹ in 1830 that the tea remained on hand, and the horses and sheep to be bartered for it did not come in, and the hongs were consequently abandoned, as we shall see presently. The imperial duty on the goods⁴⁷ had always been one thirtieth part, but the Chinese residents had been in the habit of remitting the duty in part or altogether, they were now ordered to exact it rigorously.

To enforce the new regulations and maintain the peace of the country, 6,500 additional troops had been left in Chinese Turkestan after the war,⁴⁷ with the intention of withdrawing 2,000 at the end of three years, and 2,000 more after five years. On Nayenching representing, in 1829, that the Mussulmin tribes both within and without the frontier were tranquil and happy, the troops were ordered to be withdrawn at shorter periods. The emperor required an account from the officers at Ele, of the state of affairs at the close of every year. Every newly appointed officer was to report the information he had acquired, within three months after his arrival; and every military officer in a separate command was allowed to communicate privately with the emperor, without consulting with or informing his brother officers, especially when he reported upon those who extorted money from the people. The governor had already admitted⁴¹ that previously to the late rebellion, the officers of government had continually distressed the people by their exactions. He recommended on the same occasion that the taxes and fees in the public courts should be reduced,

which the emperor allowed, and he also sanctioned a series of appeals from the court up to the resident, and once a year finally to the supreme court in Peking; but care was to be taken that the complaints were just, lest the appellant be punished for false accusation.

Notwithstanding the foregoing measures of pacification and the severe punishments inflicted upon the Mohammedans, their spirit was not yet broken. There was another attempt at rebellion in 1830,⁴² but it seems to have been speedily put down, by the apprehension and execution of twelve of the ringleaders. A few months latter, Chalungah reported⁴³ that he had seized a band of robbers who had been engaged in plundering the public granaries and treasuries, and stealing horses. A transported convict was at the head of it, who had before been engaged³³ in robbing the Akemuh (office of the tribute gatherer apparently), but had escaped the law. He had now planned to burn a treasury in order to rob it, but his intention got wind and a soldier was set to watch him, who discovered that his designs were deeper, and went to foment rebellion. He was immediately seized, but we hear no more of him. The information must have been true, for the soldier was ordered to have the first vacant command of 1000 men, and the commandant and officers of the city, who had neglected to get more timely intimation of it, were ordered to be tried by the Criminal Board at Peking.

A more serious affair was reported⁴⁴ in the Peking Gazette of the 23d October 1830, in the shape of a report from Chalungah, which had arrived from Kashgar in twenty-seven days, to announce an irruption of the Antseyen Kirghis, the same tribe whose trade was stopped and who are said to inhabit a country about 150 miles northwest of Kashgar. Up to the 23d of October, says the reporter, the Gazettes contain daily orders and appointments in reference to this invasion. Changling was ordered off again to take the chief command in Turkestan with Halangah and Yang Fung as his council,⁴⁵ Yang Yuchun had extraordinary powers granted him, and two millions of taels placed in Kansuh, to facilitate the passage of the army across the desert of Cobi.

The Gazette⁴⁶ of the 10th of November contains the substance of a dispatch from Peichang, who seems to have been the superior resident of Yarkand and Khoten. He says that a party of insurgents of more than 10,000 in number, had arisen and assailed the villages; but he called out his militia, consisting, beside his soldiers, of traders, farmers, and convicts, and repulsed the 10,000, with a loss to them of about 400 killed, and 50 or 60 prisoners. He attributed his success chiefly to the musquets and portable guns. On the 28th of the same month, the emperor complains⁴⁷ grievously of Yungngan who had been ordered to collect all the troops he could from Ele and the neighboring places, and proceed to meet the insurgents or invaders. Instead of which, he wrote to say that the enemy were in great force, and he thought it more prudent to confine himself to the defence of Auksu, the pass apparently to Soungaria, and await a reinforcement. The emperor had already given an order for Yungngan to be sent under

arrest to Peking, where on the same day arrived another dispatch from Peichang to say that the foreign invaders had not yet reached Khoten, and that 2,000 troops would be sufficient to put down the insurgent banditti, as he calls them, upon which Peihchang was ordered to take the recreant general into his custody.

A further dispatch from Peihchang in a Gazette⁴⁸ of the 21st December, announces that the enemy, whether foreign or domestic does not appear, had made a second attempt upon Kashgar, but were repulsed with loss. His spies gave information that the banditti, as he calls them, had five or six hundred horse, and six or seven thousand infantry in camp; and two of the neighboring cities had taken part with them. Two of the begs are praised for having dug a channel and brought into the city the waters of a river betwixt the city and the enemy. Peihchang made a sortie with his troops to dispute the passage of the channel. The enemy dashed into the stream in face of a fire of musquetry, and had nearly attained the opposite bank, when some portable guns on camels' back were opened upon them, which checked them, and the regular troops charging, they were driven back to their own side. The guns killed upwards of a hundred, another hundred were speared, and thirty made prisoners. A division of the imperialists, under the command of the camel artillery, pursued them for forty *le*, and took seventeen prisoners, with cooking utensils, tents, standards, &c. In speaking of his admiration of Peihchang at this second victory, the emperor bestowed upon him a precious stone snuff-bottle, a ring, one pair of large purses, and four small ones, and directed the proper Board to deliberate upon promoting him. The commandant of the camel artillery was honored with the title patooloo. Some foreign merchants who lent their assistance were presented with tea and silk.

Notwithstanding their success, 3000 Mantchou troops were ordered⁴⁹ from Kirin, to march to Peking and thence to Yárkand; but they were not to march through the upper part of Honan province,⁴⁹ as they had done on the former occasion, in consequence of the disasters occasioned there by the late earthquake, but to go through Shanse, and through the Keñ kwan (pass). Four thousand and seven hundred camels were ordered to transport the materials, each costing thirty-two taels of silver, and four taels were given to each soldier to provide warm clothing.⁵⁰

By the next accounts we have⁵¹ from the Gazette of the 3d of March, the sieges of Kashgar and Yingkeshaurh, (not mentioned before) were raised on the approach of the imperial troops from Ele, accompanied by a militia of convicts. Some of them took a circuit by Khoten and Yárkand in order to attack them in the rear, but the enemy escaped to the northwest, except a few stragglers. We are informed that the first party of troops who went against the invaders, headed by a civil assistant resident, were all destroyed. On the other hand a party of the enemy which had been captured were also put to death, and the officer who ordered it is praised. A few convicts aided the regular troops of Yárkand, who were rewarded with liberty to

return to their homes, but to be there under the supervision of the local magistracy. The campaign appears to have terminated here, the troops on their way to Turkestan were consequently recalled.⁵¹

Changling who had been instructed to inquire into the cause of the war, now made his report,⁵³ and attributed it to the expulsion of the Antseyen traders and the interdiction of the export of tea and rhubarb by Nayenching. Upon receipt of this report, the emperor degraded Nayenching from his title of 'guardian of the heir apparent,' and deprived him of the peacock's feather and the purple bridle; and subjected him moreover to a court-martial, which sentenced him to be dismissed from the service. We have already shown that these same measures had received the imperial sanction, and the honors,⁵⁴ mentioned above, had some of them been bestowed upon him in consequence of the emperor's approval of those measures. It seems to be the policy of the government to sacrifice an officer whenever its fears have been unduly excited, or its measures unattended with success.

Some account of the effects of Nayenching's restriction of trade will be found in vol. 1, p. 383 of this work, where it is affirmed, however, that they did not originate with him. According to a statement by a Kansuh merchant there given, it appears, that he himself had passed upwards of 2,000,000 catties of tea through his hand, annually, and paid 117,000 taels duty to government, which had entirely ceased since the operation of the law. The trade with the Búriats was subsequently declared⁵⁵ to be free from all imposts whatsoever. The resident at Yárkand a few years later, required further powers to enable him to punish the Chinese traders who cheated the foreigners; as the "incensing foreigners is a more serious matter to the state, than one native cheating another."⁵⁶

Changling brought Yungngan, who was Nayenching's son, and the officers acting under him to a court-martial, and sentenced⁵⁷ him to death with appeal to the emperor, who confirmed the general's sentence, but pardoned the officers who acted under his orders. Seven begs who took part in the rebellion were executed⁵⁸ the following year, and their families given as slaves to those Mohammedans who remained true to their allegiance.

The inhabitants of Kashgar and Yungkishaur were unable to pay their tribute of grain for 1831 in consequence of the calamities of war, and were excused.⁵² Several regulations were made for the better government of those colonies, which we have before mentioned; amongst them that of the removal of the principal residency from Kashgar to Yárkand; but it was omitted to be mentioned that it has since been restored to Kashgar⁵⁹ on account of its being a greater mart of trade for the surrounding foreigners. Changling returned to Peking towards the end of 1832. He seems to have been ill assured of the tranquillity of the western provinces; for before leaving he had requested 2,000,000 taels to be deposited in Shense,⁶⁰ to meet the exigencies of the army, for which the only occasion seemed to be, another slight invasion of horse banditti, as they are styled, who killed some

Mohammedan begs and their followers, who ventured to attack them. He also required stronger garrisons, and additional civil officers in some of the cities, particularly Wooshe and Auksú. His precautions were not without reason, for, besides the above attempt at invasion, another insurrection broke out at Khoten, in 1832,⁶¹ and an attempt was made to take the city. Two of the begs had received honors from the emperor, and their servants who refused to join the rebels, were put to death, and continued, says the resident Peihchang's report, to rail at their murderers as long as they had breath.⁶² The leader of the rebels, Mawakih and his accomplices, amounting altogether to twenty persons, were put to a slow and ignominious death, and their heads sent all round the Khoten territory, 'to illustrate the law of the land.'

This is the last attempt at insurrection in Chinese Turkestan, as far as our information goes. The country suffered severely no doubt, during its previous struggles, and we find⁶³ that it was unable to pay its contributions during the years 1832, 1833, and 1834, and incurred a large debt to the imperial exchequer. We find also on the same occasion, that Yárkand had previously been accustomed to supply 40,000 taels annually to defray the deficiencies of the mountainous and barren districts of Ele and Tarbagatai. In confirmation²² of this account of part of those districts, we have the resident at Wooleyasoo, a place near the Altai mountains, soliciting, in 1831, a supply of rice, wheat, flour, tea, and cloth from Kooching, which is between the former station and Ele, on account of the severity of the climate and shortness of the summer, which unfit it to supply its own food by agriculture. The emperor ordered 100 camels to be employed to convey the requisite necessities, but at the same time desired that the value of the articles should be deducted from the soldiers' pay.

The taxes for 1835 in Turkestan, were ordered to be levied with increased severity.⁶⁴ The amount for the military expenses of these colonies for 1837 has been estimated at 680,000 taels. The sums required at Kashgar in 1829,⁶⁵ were stated at 96,933 taels only, at Yárkand 27,079, and for the other towns 6,000 to 10,000 each, but this may be for their internal expenses only.

Of the personages mentioned in the preceding narrative, the fates of Changling, Nayenching, and his son Yungngan will be found in vol. iv. of this work, page 66. Chalungah, who was resident at Kashgar at the time of the Antseyen invasion of 1830, was adjudged⁶⁶ afterwards to have done great injury by his rash and precipitate conduct. Instead of attending to the advices and remonstrances of Ishak and Tass'ah, two Mohammedans of high rank, he sent out his small force to oppose the large body (as is now admitted) of invaders, in consequence of which his troops were entirely cut up. Being enabled, however, with the assistance of the inhabitants, to defend the city for three whole months, he might, says the emperor, have escaped any punishment but degradation, had he not accused Ishak of entertaining treasonable designs.

In consequence of the accusation, Ishak was deprived of his titles, which were wang of the second class and akim beg; and Changling was desired to investigate the accusation. Changling adjudged him to be free from all blame, and condemned Chalungah to death for having deceived his monarch by a false accusation. Ishak was accordingly reinstated, and further honors conferred on himself and sons. Chalungah was reprieved until the next year, but finally we presume, pardoned, since we find⁶⁷ him second in command at Moukden in the present year, 1836.

Ishak is the same who is stated in Mr. Wathen's report, to have betrayed Jehangir, and to have been shortly after called to Peking, and never heard of again. He will be found in another part of this work,⁶⁸ to have returned lately to his own country, after holding an appointment at Peking, and to be allowed to continue at home, being upwards of sixty years of age.

Notes. 1, Journal of the Asiatic Society, Aug., 1834, p. 381. 2, *Ib.* Dec., 1835, p. 657. 3, *Ib.* Nov. 1835. 4, Burnes' Travels, vol. ii, p. 231. 5, Malacca Observer, July 17th, 1827. 6, *Ibid.* Oct. 23d, 1827. 7, Mal. Obs., Nov. 6th, 1827. 8, Mal. Obs., Sept. 25th, 1827. 9, *Ibid.* Dec. 18th, 1827. 10, *Ibid.* Jan. 15th, 1828. 11, Bs'. Trav., vol. i, p. 275. 12, Mal. Obs., Jan. 29th, 1828. 13, *Ibid.* March 25th, 1828. 14, *Ib.* May 6th, 1828. 15, *Ib.* July 1st, 1828. 16, *Ib.* Sep. 9th, 1827. 17, Canton Register, Ap. 26th, 1828. 18, *Ib.* June 7th, 1828. 19, *Ib.* May 3d, 1828. 20, *Ib.* June 21st, 1828. 21, Mal. Obs., Ap. 22d, 1828. 22, *Ib.* July 15th. 23, Chinese Repository, vol. i, p. 472. 24, Can. Reg., March 29th, 1828. 25, *Ib.* Sep. 20th. 26, *Ib.* Aug. 23d. 27, *Ib.* March 16th, 1829. 28, *Ib.* Nov. 16th, 1832. 29, *Ib.* Aug. 16th, 1828. 30, *Ib.* Oct. 18th. 31, *Ib.* Ap. 15th, 1830. 32, *Ib.* July 16th, 1829. 33, *Ib.* May 2d. 34, *Ib.* Feb. 19th, 1831. 35, *Ib.* Sep. 18th, 1830. 36, *Ib.* Oct. 17th, 1829. 37, *Ib.* July 3d, 1830. 38, *Ib.* Nov. 3d, 1828. 39, *Ib.* Feb. 2d, 1829. 40, *Ib.* June 18th. 41, Mal. Obs., Oct. 21st, 1828. 42, *Ib.* Feb. 10th, 1829. 43, Can. Reg., Feb. 15th, 1830. 44, *Ib.* Jan. 17th, 1829. 45, *Ib.* May 15th, 1830. 46, *Ib.* Feb. 2d, 1831. 47, *Ib.* January 17th, 1831. 48, *Ib.* March 4th. 49, *Ib.* 50, *Ib.* March 24th. 51, *Ib.* Ap. 2d. 52, *Ib.* July 4th. 53, *Ib.* June 18th. 54, *Ib.* Feb. 19th, 1829. 55, Chi. Rep., vol. i, p. 457. 56, *Ib.* vol. iii, p. 144. 57, Can. Reg., Ap. 19th, 1831. 58, *Ib.* Aug. 2d, 1832. 59, *Ib.* Mar. 25th, 1834. 60, *Ib.* Nov. 15th, 1831. 61, *Ib.* Dec. 29th, 1832. 62, Chi. Rep., vol. ii, p. 192. 63, *Ib.* vol. iv, p. 200. 64, *Ib.* vol. v, p. 144. 65, Can. Reg., Sep. 23th, 1829. 66, *Ib.* Dec. 19th, 1831. 67, Chi. Rep., vol. iv, p. 479. 68, *Ib.* vol. v, p. 240.

ART. III. *Remarks on the Opium trade, being a reply to those in the Repository for November, first published by archdeacon Dealtry, Calcutta August 11th 1836.*

[Having admitted an 'attack,' it is right to give the defense also. We quite agree with our Correspondent that, if opium "is solely a hateful poison," its use must be discontinued with the traffic. Hence the subject ought to be thoroughly examined, that the whole truth of the case may appear and take effect. As in civil government, so in regimen, if there are "abuses," reform must come: and we reccho the sentiment, "carry through the prin,

ciple with an equal hand ;" only let it be done temperately, promptly, and effectually. On this great subject — temperance — much remains to be developed. In the case to which our Correspondent alludes, it has been affirmed that the wine which Pharaoh drank was the pure juice of the grape, free from alcohol: that used at the marriage-feast, may have been the same kind. It is a well-authenticated fact, we believe, that such wine was common; and it is equally certain that strong wines were often, if not generally, diluted with water, when used by the Greeks, the Romans, and the Hebrews. But this is not the place to discuss these points: we merely allude to them here as subjects of interesting inquiry, closely connected with the question in debate. The defense came to us in the following epistolary form.]

To the Editor of the Chinese Repository.

Sir,—An article appeared in your last number condemnatory of those engaged in the culture of opium, and of those supplying the Chinese with this luxury. The attack of archdeacon Dealtry on a produce of India which provides the government (perhaps in the least oppressive way to the subject) with means to pay his, and such like salaries as his, is beyond doubt, not a selfish argument. How far it is expedient, or necessary, for morals to put down opium will be the subject of this letter. The attack might have come *at a fitter* moment than when the emperor of China was fulminating his edicts on this subject against individuals, and to which his celestial majesty and his viceroys have been pleased to shut their eyes for the last twenty years as entirely on *this side* of Asia, as the Church of England has on the *other side* of Asia: still, if it is true that opium is solely a hateful poison, and those who deal in it are poisoners, truth will prevail, and it will be put down. If on the other hand—and this is the opinion here argued for—opium is a useful soother, a *harmless* luxury, and a precious medicine, *except to those who abuse it*, then opium will increase, and its merchants be freed from an unjust prejudice, and truth prevail!

First then, as in '*much abused wine*,' it is here asserted that, the many enjoy a healthful luxury, the few abusers are supplied with a horrid poison: if so, are the prudent *many* to give up an enjoyment suited to their tastes, habits, much-caused by the danger of show as an outlet to wealth under this arbitrary government, for the sake of saving the *minority*, the abusers? That is, the respectable majority are to give up their tastes for the sake of a reprobate minority. Let us see how far this is supported by figures:—

All those who know China are aware that what might be called an inveterate drain-drinker, that is an habitually intoxicated smoker, uses the weight of one tael per day of boiled purified opium.

The annual supply to China may be taken at—chests of

Bengal	-	-	-	-	-	16,000
Bombay	-	-	-	-	-	16,000
Turkey	-	-	-	-	-	2,000

———— total 34,000 chests.

In Bengal chests, a ball of Patna gives, one with another, 23 taels of the smokeable drug; 40 balls to a chest give 920 taels; a chest of Malwa or Turkey will produce more in proportion to its weight;

but the Bengal chests being considerably heavier, an average of 60 per cent. or 980 taels of the smokeable matter per chest may be taken as a fair estimate: this, on the total annual supply of 34,000 chests, gives taels 33,320,000 of smokeable drug: divide this by 365, being the year's allowance, and you have of *victimized* smokers 912,000. The lowest good authorities place the population of China at 300,000,000; therefore, by this view, not more than one person in 326 touches this luxury.

Now experience and observation show us that many millions of Chinese do participate in opium; so each million, using it as a rational and sociable article of luxury and hospitality, reduces most certainly the sum of *victimized smokers*,—who in fact, are few, comparatively, to the many sober and well regulated families that present a pipe of opium to a distant neighbor visiting them, as yeomen in England thirty years since did a bottle of wine,—such an article not again appearing on his table till the next visitor came: allow also for the aged and the invalid, who use it as a medicine and a solace, as our elders do wine.

So much for my view of opium. If it is disproved, and no stimulant allowed by the stern voice of utility of the present age, let it be so; if public opinion will it, be it so. But do not stop; carry through the principle; though Noah planted the first vine after the flood; though Pharaoh drank its juice and prospered; and though our Savior sanctioned the use of it at the marriage-feast—carry through the principle with an equal hand. Depopulate the Rhine. Lay the vineyards of fair France waste! Abolish tobacco in Virginia, and in Manila! Prohibit the growth of barley in Norfolk:—because a few deluded reprobates attend the gin palaces in England, and smoke all day long in China and elsewhere. When the public are prepared for this equal measure, I shall not petition for the white poppy of India being made an exception.

Paley somewhere says: “yet if the desire for tobacco induces the hardy fisherman and the fearless sailor to brave the perils of the sea, to arrive at this commodity, it is not without its use in the moral world.” Now apply this; if a desire to get this luxury tends to produce the persevering economy, and the never-ceasing industry of this great people, whom we see around us—is it without its moral use? As to the intrepid and skilful carriers of this commodity to China, not a word need be said.

The archdeacon in his crusade against opium, forgets a principle, which, however lost sight of by him, has been acknowledged and acted on by the two most civilized governments of Europe—France and England; and it is this, that in administration of any article likely to stimulate the passions to crime, the dealers in it should be kept not only as much as possible respectable, but even under the power of the police by license: so in France, as to gaming houses: so in England, as to wine houses and gin palaces: yet seeing this clear before him, the archdeacon without the shadow of a chance of stopping the trade in opium, whether he is wrong or right in his tirade against it, is for holding the present dealers in it, up to *odium and infamy*;

thus throwing its supply into the hands of desperadoes, pirates, and marauders, instead of a body of capitalists, not participating certainly in what they carry, but in fact supplying an important branch of the Indian revenue safely and peaceably.

I leave the matter to the judgment of your distant readers, and I do so confidently. Were the appeal to be made to those here, as many participate in the profits, it might be considered a partial one. The safe test of experience has shown that sovereigns and moralists are powerless against a pervading taste of a whole people. The proclamations of Elizabeth of England did not put down hops. The blast and counter blasts, are only to be found in the library of the curious collector of books, but tobacco is cultivated and used all over the world more extensively than any other luxury. Mohammed by prohibiting wine only forced drunkards to use rakee, and opium: he was powerless to stop intoxication. What Temperance Societies may yet accomplish remains to be seen.

Very faithfully,

A READER.

Canton, 10th December, 1836.

ART. IV. *Suggestions for the formation of a Medical Missionary Society, offered to the consideration of all Christian nations, more especially to the kindred nations of England and the United States of America.*

VIEWING with peculiar interest the good effects that seem likely to be produced by medical practice among the Chinese, especially as tending to bring about a more social and friendly intercourse between them and foreigners, as well as to diffuse the arts and sciences of Europe and America, and in the end introduce the gospel of our Savior in place of the pitiable superstitions by which their minds are now governed, we have resolved to attempt the foundation of a society to be called the "Medical Missionary Society in China."

The objects we have in view in the foundation of a Society of this description are: 1st, That those who shall come out as medical missionaries to China, may find here those to whom they can apply for assistance and information, on their first arrival in the country. 2d, That by this means their services may be made immediately available, while, at the same time, they may be put in the way of learning the language for the purpose of fitting themselves to practice in parts of the country to which foreigners have not hitherto gained free access. 3d, We do not propose to *appoint* individuals to the work, but to receive and assist the medical men who shall be sent out by Societies formed for the purpose either in England or America. Being acquainted with the peculiarities of the case, our especial desire is to draw attention to the selection of men of suitable qualifications. 4th, We therefore propose to receive any sums of money which may be given

in aid of this object, and to disburse them as shall be deemed expedient, until the *Society* be formed, so that the labors of those who engage in the cause shall not be retarded.

Individuals, subscribing fifty dollars, or upwards, in one payment, shall be considered members for life; or fifteen dollars annually, members during the period of their subscriptions.

In further illustration of our views, we would here premise, that in order to the success of the object contemplated, those who engage in it must not receive any pecuniary remuneration: the work throughout must be, and appear to be, one of *disinterested benevolence*. It is indispensable that the men who shall conduct the institution be not only masters of their profession, and conciliating in their manners towards all classes, but *judicious* men — men thoroughly imbued with the spirit of *genuine piety*, ready to endure hardships, and to sacrifice personal comfort, that they may commend the gospel of our Lord and Savior, and so coöperate in its introduction among the millions of this partially civilized yet, '*mysterious*' and idolatrous empire — men willing to suffer the loss of all things for joys that await those who *for Christ's sake* do good on earth.

In addition to the *Ophthalmic Hospital* already established, other departments are equally needed, and each would fully occupy the time and talents of one medical person. Among these may be mentioned,

A Surgical department, for the treatment of cases requiring the interposition of the surgeon, as the removal of tumors, cure of ulcers, reduction of fractured and dislocated limbs, and the like.

A department for the Ear. A vast amount of good may be effected by curing the affections of this organ, which perhaps are as numerous as those of the eyes, or even more so. The man who shall publish a treatise in Chinese, accompanied by a statement of facts that shall correct the pernicious practice of barbers who introduce a sharp cutting instrument into the ear, by which violence is frequently done to this delicate organ, will deserve well of the Chinese nation, for it is a national evil.

A department for Cutaneous Affections. In no country in the world are diseases of this class more numerous and aggravated; and added to the misfortune of being thus afflicted, if the disease of the sufferer is suspected to be malignant and contagious, he is liable to be deprived of his liberty, and immured during the remainder of life.

A department for Diseases of Females. Daily experience has disclosed that these are very numerous, and in some instances exceedingly aggravated, and but little understood by Chinese physicians. And contrary to expectation facts have demonstrated that the seclusion, characteristic of the upper classes of Chinese females, does not restrain them from applying to foreign practitioners with the hope of relief from these calamities.

A department for the Diseases of Children. An inconceivable amount of suffering is endured by children in China, which in many instances might be avoided, but for the ignorance of parents and want of medical aid and advice. The merchants from distant provinces,

who trade at Canton, are often attended by members of their families, and frequently have brought their children for medical treatment. We cannot suppose the fond parent will remain insensible to the obligations of gratitude when he returns to his own home, or fail to speak there of the *excluded foreigner* who has gratuitously restored his child to the blessings of health. We conceive there cannot be a more direct avenue to influence than will be presented in this department, and the impression may be far more enduring than that made in almost any other way; for while in the case of the aged, who receive medicine from the foreigner, the remembrance may quickly depart with them; it may be otherwise in respect to the babe and the youth, who are, by the hand of charity, rescued from a premature grave, or from diseases which uncontrolled might extend through life.

Regarding it desirable that these several departments be established as soon as Providence shall prepare the way, and the men and means are provided, we would also recommend to Societies, while they are sending out medical persons, not to neglect to encourage pious and well-disposed young men to accompany them, with a view to becoming dressers and apothecaries, and to render themselves useful in the supervision of the internal concerns of the hospitals. Here it may be proper to repeat, and with the utmost emphasis, that all who engage in this work should be *judicious men, thoroughly imbued with the spirit of TRUE PIETY, willing to endure hardships and to sacrifice personal comforts*

We cannot close these suggestions without adverting to one idea, though this is not the place to enlarge upon it. It is affecting to contemplate this empire, embracing three hundred and sixty millions of souls, where almost all the light of true science is unknown, where Christianity has *scarcely* shed one genial ray, and where the theories concerning matter and mind, creation and providence, are wofully destitute of truth; it is deeply affecting to see the multitudes who are here suffering under maladies, from which the hand of charity is able to relieve them. Now we know indeed, that it is the 'glorious gospel of the blessed God' only that can set free the human mind, and that it is only when enlightened in the true knowledge of God that man is rendered capable of rising to his true intellectual elevation; but while we take care to give this truth the high place which it ought ever to hold, we should beware of depreciating other truth. All truth is of God; the introduction of medical truth into China, would be the demolition of much error.

In the vast conflict which is to revolutionize the intellectual and moral world we may not underrate the value of any weapon. As a means then to waken the dormant mind of China, may we not place a high value upon medical truth, and seek its introduction with good hope of its becoming the handmaid of religious truth? If an inquiry after truth upon any subject is elicited, is there not a great point gained? And that inquiry after medical truth may be provoked, there is good reason to expect: for, exclusive as China is, in all her systems, she cannot exclude disease, nor shut her people up from the desire

of relief. Does not then the finger of Providence point clearly to one way that we should take with the people of China, directing us to seek the introduction of the remedies for sin itself, by the same door through which we convey those which are designed to mitigate or remove its evils? Although medical truth cannot restore the sick and afflicted to the favor of God; yet perchance, the spirit of inquiry about it, once awakened, will not sleep till it inquires after the source of truth; and he who comes with the blessings of health may prove an angel of mercy to point to the Lamb of God. At any rate, this seems the only open door; let us enter it. Loathsome disease, in every hopeless form, has uttered her cry for relief from every corner of the land; we have heard it, and would and must essay its healing: A faith that worketh no may wait for other doors. None can deny that *this* is a way of charity that worketh no ill, and our duty to walk in it seems plain and imperative.

We most confidently rely on the aid of the pious and benevolent in the accomplishment of this great work, and when the millions which compose this mighty empire shall feel the influence of true religion and civilization, when the light of Christianity shall take the place of the dark cloud of paganism, which now envelopes them, then will be fulfilled, in its spiritual sense, the prophecy of Isaiah:

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; the lame shall leap as an hart, and the tongue of the dumb sing."

(Signed.) T. R. Colledge, P. Parker, and E. C. Bridgman,
China, October 5th, 1836.

ART. V. *Proceedings relative to the formation of the Morrison Education Society; including the Constitution, names of the Trustees and members, with remarks explanatory of the object, of the Institution.*

[The Trustees of this society, elected on the 9th ultimo, for the current year, are Lancelot, Dent esq., President; Thomas Fox, esq., Vice-president; William Jardine, esq., Treasurer; Rev. E. C. Bridgman, Corresponding Secretary; and J. Robt. Morrison, esq., Recording Secretary. A pamphlet which they have just published (the title of which stands at the head of this article) we introduce here, somewhat abridged; and we fondly hope that wherever the object of the Society is made known, it will receive the cordial approbation and support of the friends of China.

Not long after the lamented death of the Rev. Robert Morrison, D.D., on the 1st of August 1834, a paper containing some suggestions for the formation of an association, to be called the MORRISON EDUCATION SOCIETY, was circulated among the foreign residents in China. This paper was dated the 26th January, 1835. On the 24th of the next month, twenty-two signatures having been obtained, and the sum of \$4860 collected, a Provisional Committee—consisting of six

George B. Robinson, bart., Messrs. William Jardine, David W. C. Olyphant, Lancelot Dent, J. Robert Morrison, and the Rev. E. C. Bridgman — was formed for the purpose of ascertaining the best method of carrying into effect the proposed plan of education. At the request of this Committee, Messrs. Jardine, Matheson & Co. engaged to act as Treasurers, and Mr. Bridgman, as Corresponding Secretary, until a Board of Trustees should be formed. A circular was immediately issued, from which the following is an extract.

“If we except the pastors and teachers who visited Formosa with the Dutch, about two centuries ago, Dr. Morrison was the first Protestant missionary who ever reached the Chinese empire. Chiefly by his labors the Sacred Scriptures have been translated into the Chinese language, and a foundation laid for diffusing, among one fourth of the human family, that true religion which is one day to pervade the whole earth. Though his chief object was to benefit the people of China, yet the good which he has conferred on others, especially on those who speak the English language, demands of them a tribute of grateful acknowledgment, and urges them to “go and do likewise.” As a knowledge of the Chinese language has been of great advantage to foreigners, so an acquaintance with the English will be of equal or greater advantage to the people of this empire. For the purpose of conveying this benefit to the Chinese, and of aiding the work which Dr. Morrison commenced, it is proposed to erect, in an institution characteristic of the object to which he devoted his life, a testimonial more enduring than marble or brass, to be called the “Morrison Education Society.” The object of this institution shall be to establish and support schools in China, in which native youth shall be taught, in connection with their own, to read and write the English language; and through this medium, to bring within their reach all the varied learning of the western world. The Bible and books on Christianity shall be read in the schools. Already a Chinese, educated at the Anglo-Chinese college in Malacca, has been advanced to the station of governmental interpreter at Peking. And our posterity, if not ourselves, may see the Chinese, at no very distant day, not only visiting Europe and America, for commercial, literary, and political purposes; but, having thrown away their antipathies, their superstitions, and their idolatries, joining with the multitudes of Christendom in acknowledging and worshipping the true God.

“As the small contributions which our limited community in China can be expected to afford, must be utterly inadequate to the object in view, we look to the enlightened and liberal in other countries to coöperate with us.”

In the hope of obtaining the aid and counsel of friends in Europe and America, and of increasing the list of subscribers and the amount of donations, measures for organizing the Society were deferred till the 28th of September 1836, when, notice having been given, a public meeting was convened at No. 2 American Hong.

Mr. Dent, as chairman of the Provisional Committee, having called the meeting to order, it was proposed by Mr. Bell, seconded by Cap-

tain Grant, and carried unanimously, that Mr. Fox take the chair. Mr. Morrison was appointed secretary to the meeting.

The minutes of the several meetings of the Provisional Committee, a draft of a Constitution, with an Address, drawn up by Mr. Bridgman, explanatory of the views of the Committee, were then read.

From the minutes, it appeared that the sum of \$5977, including interest, was then in the hands of the Treasurers: and that a library of about 1500 volumes of books, on scientific, literary, and other subjects, had been presented to the Society: about 700 were from T. R. Colledge, esq.; 600 from J. R. Reeves, esq.; the others from Messrs. Dent, Fox, Morrison, and A. S. Keating.

The Constitution, after a few amendments, was accepted; and the meeting, on motion of Mr. Jardine, seconded by Mr. Dent, adjourned one month for the election of officers.

On the 26th of October the meeting, in consequence of many members being absent from Canton, was adjourned two weeks.

November 9th 1836, Messrs. Fox, Lindsay, Innes, Olyphant, Moller, Reeves, Green, Wetmore, Dent, Slade, Sampson, Jardine, Hine, and the Rev. Messrs. Bridgman, Parker and Stevens, having met according to adjournment; Mr. Fox resumed the chair, and the Rev. Mr. Stevens was appointed secretary.

The minutes of the preceding meetings, together with the Constitution, were read; and after some corrections, the whole were unanimously accepted and approved. The Constitution being now adopted, the Society proceeded to the choice of officers by ballot; after which it was ordered that the minutes of the Provisional Committee, with those of the two general meetings, be referred to the Trustees with a view to the publication of a summary of the same, together with the Constitution of the Society; a unanimous vote of thanks to Mr. Fox, for his services as chairman, was then passed, and the meeting adjourned *sine die*.

CONSTITUTION.

ART. 1. This Institution shall be designated the "Morrison Education Society."

ART. 2. The Object of this Society shall be to improve and promote Education in China by schools and other means.

ART. 3. Any individual donor of a sum not smaller than \$25, or annual subscriber of not less than \$10, may become a Member of the Society, and vote at its general meetings; voting by proxy will be allowed to persons necessarily absent from the place of meeting, provided they produce a letter of authority for specific measures, written after the public notice of the meeting has been given.

ART. 4. Funds may be raised by subscriptions, donations, and so forth, and shall be under the direction of the Trustees.

ART. 5. The business of the Society shall be managed by a Board of Trustees, five in number, resident in China, who shall be chosen by ballot at a general meeting of the Society, to be holden annually the last Wednesday of September.

ART. 6. The Trustees shall be (1) a President, (2) a Vice-president, (3) a Treasurer, (4) a Corresponding Secretary, and (5) a Recording Secretary.

ART. 7. For the transaction of business, the Trustees shall meet on the third Wednesday in January, April, July, and October, respectively, and oftener if necessary; three of their number shall constitute a quorum.

ART. 8. It shall be the duty of the President to preside at the meetings of the Society, and of the Trustees, and perform such other duties as are appropriate to his office.

ART. 9. It shall be the duty of the Vice-president, when the President is absent, to act in his place; if both are absent, the Treasurer shall preside.

ART. 10. It shall be the duty of the Treasurer to keep safely all the money of the Society, with a fair account of all that is received and expended; to make out annually a statement of the receipts and payments, and of the condition of the funds, for the information of the Society, to be published in their annual report; and to perform such other acts as are appropriate to his office. The accounts shall be audited by persons appointed for that purpose by the Society, at the general meeting for the choice of officers.

ART. 11. It shall be the duty of the Corresponding Secretary to act as the General Agent of the Society, in carrying into effect such measures as the Trustees shall adopt and direct, in conducting the correspondence, in selecting scholars, teachers, books, and so forth; and further, it shall be his duty to keep a full and accurate record of all his correspondence and proceedings, which shall be kept with the records of the Society; and to prepare an annual report, which, after it has been submitted to the Trustees, and approved by them, he shall read at the general meeting; and when approved by the Society, shall superintend its publication.

ART. 12. It shall be the duty of the Recording Secretary, to keep full and accurate minutes of all the meetings of the Society and of the Trustees, and to act in concert with the Corresponding Secretary in selecting scholars, teachers, books, &c., and in preparing the annual report.

ART. 13. At any General Meeting of the Society, these articles may be altered, new ones added, or such regulations, and by-laws adopted, as the meeting may deem proper; provided one month's notice of the proposed amendment or addition has been given, provided also, that it has received the unanimous sanction of the Trustees; failing which, it shall not pass until carried at a second general meeting, convened at an interval of a month; and further, provided always that for the proposed amendment or addition, at least two thirds of the members resident at the place of meeting give their vote.

BY-LAWS—*Section 1: Scholars.*

1. Chinese youth of any age, of either sex, and in or out of China, may be received under the patronage of the Society; also schools, conducted in a manner approved of by the Trustees.

2. Whenever practicable, young children, six, eight, or ten years of age, will be preferred.

3. With the advice of the Trustees, and the approbation of the parents and guardians of children, they may be sent to the Straits of Malacca, to India, Europe, or America, for the purpose of completing their education.

4. If necessary, children may receive their whole support — board, clothing, books, tuition, &c., from the Society; but no reward or premiums will ever be given, excepting money or articles expressly designated for that purpose by the donors, unless by a special vote of the Society.

Teachers.

1. Tutors and Masters from Europe or America, or both, shall be employed permanently, so far as the means of the Society will allow.

2. Native Masters, of good character and acquirements, may also be employed.

Books.

1. The School Books for teaching the children reading, writing, arithmetic, geography, and other sciences, shall always be the best that can be obtained, both in the English and Chinese languages.

2. The Scholars shall be furnished with the Bible, and with the instruction and aids to understand it, which are usually afforded in the best schools of Christendom; but the reception of it's doctrines is not to be a test for the admission of scholars.

3. The Books belonging to the Society shall form a public library, and be styled the "Library of the Morrison Education Society."

4. This Library shall be under the immediate control of the Trustees, who shall take all suitable measures in their power to make it available to all the foreign residents and visitors; provided they do not expend for this purpose a sum greater than would be necessary to take care of the Library were it not open to the Public, it being supposed that for the sake of having such a Library, the foreign residents will be ready to bear a part of the expenses.

5. Rules for the regulation of the Library, sanctioned by the Trustees, shall be published, with a Catalogue of the Books, and a copy of the same be placed in the hands of all those who are admitted to the privileges of the Society and the Library.

Remarks explanatory of the Object of the Society.

The Trustees of the "Morrison Education Society," in commencing the duties with which they are now charged, would seek first of all the direction of His Providence, whose favor is requisite to give success and stability to their incipient operations. If this Institution be wisely conducted, thousands and millions may enjoy its benefits, and its good effects be continued down to the latest times.

The Trustees will here briefly state the outline of the plan they design to pursue.

1. They will obtain as speedily as practicable a Tutor from the United States: and will seek for one who is young, enterprising, well

acquainted with the business of Education, and who is himself desirous of making it the great object of his life.

2. From the British and Foreign School Society, they will endeavor to procure whatever aid and counsel that excellent and noble Institution may be pleased to afford. It is hoped that at least one Tutor from England may be early associated with a coadjutor from America.

3. They will take measures to ascertain the actual state of education in China, by inquiring how many of the whole population, male and female, are able to read and write; the age at which they commence learning; the manner in which, and the length of time, they are instructed; the expenses for tuition, books, &c.

4. The same inquiries will be instituted respecting the Chinese who have emigrated from their country, and are residents in the Indian Archipelago, and elsewhere.

5. In the mean time the Trustees will not neglect to render immediate assistance, whenever and wherever suitable youth and opportunities are presented.

6. Further, they deem it to be a part of their duty to endeavor to increase the number of subscribers, the amount of donations, and the catalogue of books. They will individually receive any such acquisitions to the Society; and do hereby jointly authorise that donations be received by

Messrs. A. L. JOHNSTON & Co., Singapore;

Messrs. LYALL, MATHESON & Co., Calcutta;

Messrs. MACVICAR, BURN & Co., Bombay;

W. A. HANKEY, esq., London;

FREDERICK LEO, esq., Paris;

Messrs. TALBOT OLYPHANT & Co., New York.

The following paragraphs are abridged extracts from the Address read at the first Public Meeting of the Society, convened on the 28th of October, 1836.

EDUCATION, when properly conducted, embraces the three great branches of physical, intellectual, and moral culture. And wherever these are wanting, or are in any degree defective, there, in the same degree, education will be deficient or neglected.

The helpless condition of man as he comes into the world, and his whole career from the cradle to the grave, show how much care and culture are requisite, not only that muscular strength and symmetry may be developed, but that the mind and affections of the heart may be directed to proper objects and rightly disciplined. But while no being is so dependent as the child in infancy, nowhere else, nor by any other means, are a nation's destinies so easily and so permanently affected as in the early education of its successive generations of youth.

Only give us the opportunity, with ample means, to educate an entire generation of men, and as surely as the laws which govern mind remain the same from age to age, so surely will we effect greater

changes on moral, social, and national character, than were ever yet produced in a given time by any military or naval power, or by the stimulous of the most thrifty commerce, or by any or all other means acting jointly. In whose hands, under Divine Providence, are now the destinies of Europe, or America, or of this Empire? Almost entirely they are in the hands of those who belong to a single generation, and who only a few years ago were controlled in all they said, and did, and learned, by the few who were charged with the direction of their education.

If it be wrong to neglect to provide for the body, it is much more so to neglect to provide for the immortal mind. The proper course to be pursued in this matter is very plain, even when guided only by the light of nature and of providence; but since our pathway is illuminated by the oracles of divine truth, can we doubt that knowledge will be increased and man rise in the scale of being, ordinarily, in exact proportion as he is rightly educated? On this point we have the declaration of unerring wisdom: *Train up a child in the way he should go, and when he is old HE WILL NOT depart from it.*

The one great object contemplated by this Society is the establishment and improvement of schools, in which Chinese youth shall be taught to read and write the English language in connection with their own, by which means shall be brought within their reach all the instruction requisite for their becoming wise, industrious, sober, and virtuous members of society, fitted in their respective stations of life to discharge well the duties which they owe to themselves, their kindred, their country, and their God.

The fact that we now possess so little knowledge of the modes of education here prevalent, affords a strong reason for one of the measures which we would recommend to this Society, as one of its primary objects of attention, one which may influence all its subsequent course, and which cannot be attained by individual efforts. The measure to which we allude, is a thorough investigation of the whole system of education which now obtains among the Chinese throughout the empire. It is highly desirable that we ascertain accurately all the circumstances of the case, in order to give a right direction to our plans. If this Society could furnish an accurate and complete account of the present system of education—so as to show all its defects and all its excellencies, it would accomplish a great work. Some knowledge of this kind is indispensable; and the more extensive our information is, the better we shall be prepared to accomplish our object. The want of research, or rather the want of the results of it, forms one of the first and greatest difficulties, which meet us in the commencement of our new undertaking.

Could there be a map of Europe and of China as they were fifteen hundred years ago, laid before us, each country accurately marked with light and shade according to its respective advances in knowledge and civilization, we suppose the advantage, in many respects at least, would be in favor of China; but since that period, what has been the course of events in the particulars under consideration? Eu-

rope has advanced steadily in improvements, and knowledge has increased more rapidly than in any other equal period of the world's history. Arts, sciences, literature, and pure religion, have, in some measure as they ought, gone hand in hand; and, with many reforms in both religion and politics, are now progressing far more rapidly than ever. The rights and the duties of men, too, are better understood now than formerly; and their necessities and comforts, both for body and mind, are much more justly regarded and more amply provided for. But in China, the men of these times look back to those long gone by, and—very justly—sigh for what then was: for, in very many particulars, during this long lapse of time, not only have no improvements been made; but, on the contrary, the movement has been retrograde. Knowledge has decreased; and the men of the present generation are unequal to those who occupied the stage a thousand years ago. And why is this? Has the human mind reached its utmost limits? Can nothing more be done, on the score of improvement, than has already been accomplished? Or rather, are not the *means* here radically defective, or wrongly employed, for intellectual and moral culture?

These brief remarks are quite sufficient to show that there is in China an almost unbounded scope for improvement in all the various departments of liberal education; they show that there is a great demand for those aids and those improvements in education, which the members of this Society wish and design to afford. Can this design be effected? Can these aids be afforded? Can these improvements be introduced? Doubtless they can—effectually and completely, though not immediately, nor without encountering many and great difficulties. But, adopting Chinese phraseology, the work must be begun; when it is once begun, it must be carried on; and when carried on, education will be extended; and by the extension of education, all the people of the empire will be benefited; and thus, eventually, our work will be accomplished.

But, without the aids of Chinese logic, we need not hesitate to pronounce the design of this Society to be as practicable, as it is desirable. And believing it to be thus, and at the same time enjoying many of the benefits of that instruction which we would communicate to others, and for the want of which they are strangers to the richest blessings of this life and of the life to come, need we, shall we hesitate to prosecute our design? Considering the circumstances in which we are placed, and the character which we would sustain as a community of enlightened and philanthropic men, we are strongly obligated to do good, as we have opportunity, to the people among whom we reside. The Chinese are our *neighbors*; and one common Father giveth alike both to them and to us life, and all its blessings.

Here then we may join our humble efforts in endeavoring to communicate to others the treasures of knowledge. To some extent, the requisite means for accomplishing this are in our power; and were there no impediments in our way, arising from the peculiar character

and attitude of this government, we could immediately bring scores, nay hundreds, of these poor children into well-conducted schools, and prepare them to act their part among the best subjects of this empire: we could do more than this; by laying before them the rich treasures of divine revelation, they may become both the teachers and the patterns of whatsoever things are true, lovely, and of good report; and if there be any deeds of virtue, or acts of charity, worthy of praise, these things also they may first learn and then teach to others.

It is exceedingly desirable to procure from Europe and America some two or more young men, to become the perfect masters of the science of teaching; who, with the spirit and enterprise of a Pestalozzi, or a Lancaster, will at once come to China, learn the language of this people, examine their books, investigate their modes of teaching, giving their whole strength to the work. At first, most of their time would be occupied in acquiring knowledge; but in the meanwhile, a few pupils might be placed under their care, and be trained up to become the teachers of others, who in their turn would be qualified for the discharge of the same duties. By proceeding in this manner, we may expect to see the most salutary results—forming in the annals of China, the commencement of a new era, when better and happier times, than those enjoyed during the reign of the ancient chieftains, shall dawn on the millions of this great empire.

ART. VI. *Obituary of Captain James Horsburgh; with a notice of the measures adopted by the foreign community in Canton for the erection of light-houses commemorative of his labors.*

HE IS DEAD—is the only obituary we are able to give of this eminent hydrographer. “They who go down to the sea in ships—who do business in great waters, these see the works of the Lord and his wonders in the deep”—is the appropriate motto of his great Directory, that incomparable work, in which the labors of his life are described by his own hand. Those “directions for sailing to and from the East Indies, China, New Holland, Cape of Good Hope, Brazil, and the interjacent ports, compiled chiefly from original journals at the India House, and from observations and remarks, made during *twenty-one years’ experience, navigating those seas,*” are his best memoirs, his choicest legacy, his brightest earthly glory. To record him, *the author* of the India Directory, the man who has done so much to render safe the highway of nations, is the greatest tribute we can pay to his memory. We admire his works; we lament his death; and heartily reëcho the sentiments, which have at once spontaneously burst forth from every part of our community.

The following remarks, signed Nauticus, we introduce with much pleasure, knowing that they come from one, than whom no other person is more worthy, or better qualified to speak, on the points under consideration. He says:—

“The press in Canton with disinterested zeal has most ably advocated the endeavor to keep alive the memory of Captain James Horsburgh, by some work of public utility—emblem of his labors in the cause of science and navigation. *Finis coronat opus*. If you would give the subject a place in your pages, it would be of essential service in not only strengthening and confirming the efforts of your contemporaries generally, but particularly in America, where the name of Horsburgh is justly appreciated: of this a strong earnest is shown in the ready and generous manner in which the cause has been adopted by her citizens now residents in Canton. It has been assigned as a reason why no edition of the Directory has been published in America, that the press there held such a work sacred to the objects and emoluments of the author. Truly therefore may America be called his friend.

“It is much to be regretted that no materials have been given, in any of the periodicals yet arrived here, to assist you in giving interest to what can now be known of him chiefly in his wonderful work. I knew him only through many conversations at the India House, and occasional chance-meetings; but I never left him without a strong and increased impression of respect drawn from his kind and willing manner of conveying any information requested of him, and especially from that single-mindedness, which seemed to form a marked feature in his character. I have it from a friend, an old resident here and one of his great admirers, that he came to this country quarter master in one of the Company's ships, the *Cirencarter*, captain Thomas Robinson, and that in the same ship he went home as a passenger at the same commander's table. So that “he came in at the hawsehole, and went out at the cabin window.” The ascent of the ladder, not unfrequently makes the climber grow giddy at the top. Not so with Horsburgh. The manner in which he bore his rise added one more to the sum of his merits, in lieu of detracting from their number. The motto he has chosen for his great work, may show how his mind was imbued. I deal no farther with this than to point out to you an excellence which, beyond any other, I am sure, will give him a claim on your respect. His habits seemed to be all of the most simple and industrious kind; and I think I have heard him say, not many years before his death, that he walked every day to his home in the country, some four miles from the India House. This spirit of perseverance, even in small things, may be cited as cause and effect of that unwearied diligence, that laborious research, and above all, that ardent, even jealous love of truth, which enabled him to benefit the world by one of the most valuable and useful productions ever issued from the press. There is almost a spirit of adventure manifested in the recital of his own remarks, which might have justified the adoption of another seaman's motto, *Falconer*, omitting allusion to the catastrophe. He seems

to have sailed with a prophetic eye to his future fame, and to have braved the dangers which beset his track, in order to make the risks incurred by himself sources of safety to others. This may be shown in the frequent groundings and strikings recorded of his ship, the 'Anne.' '*Nullum quod tetigit non ornavit*,' has been said in praise of some man of eminence; of Horsburgh it might be paraphrased, *nullum quod monstravit non tetigit*—so many were his collisions with hidden dangers.

"A word on the subject of a light-house, as being considered by many, the best calculated memento to honor the name. It would be difficult to fix on any work more cosmopolitan in its nature—a great desideratum in recording services given to the world at large; nor perhaps could any plan be found more akin to the nature of those services. Wherever erected it would be hailed with thanks by all steered by its friendly ray; and in proportion to the stress of the need, would be the gratitude to the name, which in death, as in life, has ever been the seaman's guide. The follower of Zoroaster might suppose the soul of his friend to tenant the light hung out for his direction, and to all time would take a religious interest in rendering the fire perpetual. Bombay was his home in the east, and we may hope the future collections in that quarter will show in what estimation he was held by the princely subscribers to all objects of public utility there residing.

"The site of the light-house or houses (for I hope there will be many) must be left to future decision. The paramount object now is to call the world's attention to the question, and to swell the list of contributors. To this, Mr. Editor, you will give essential aid if you will favor the cause. Should the Straits of Malacca be selected, or any place within their government, the East India Company, whose valued servant Horsburgh was, will with their accustomed bounty give every facility and take on themselves, no doubt, the charge of maintenance. In short, at home and abroad, we hope there may be but one universal alliance, and that all will concur in honoring him who has so much benefitted them.

I am &c.,

NAUTICUS."

Canton, December 20th, 1836.

We have only space to add, that public meetings have been held; a committee of correspondence appointed; and something more than \$4000 already collected, in Canton. The Committee consists of the following gentlemen, namely, W. Jardine, L. Dent, Captain J. Hine, W. S. Wetmore, J. H. Astell, M. J. S. Van Basel, Thos. Fox, Framjee Pestonjee, and Wm. Haylett, honorary secretary; they have sent forth a circular, which has appeared in the Canton Register and the Canton Press, both of which papers give the subject their entire approbation. Pedra Branca, at the entrance of Singapore Straits, has been named as the site for one of a series of light-houses, which it is hoped may ere long rise in the Eastern seas.

ART. VII. *Journal of Occurrences. Arrival of an imperial envoy; seizure and imprisonment of smugglers; the expulsion of foreigners postponed; execution of pirates; state of local affairs.*

CHOO SZEYEN, the long expected envoy from Peking, made his entrance into Canton on the 17th instant, with the usual formalities, and has taken up his residence in the collegiate hall, where, it is said, he is joined by Soolfangah, the Tartar commandant of the city. We have not been able, hitherto, to learn any thing of the character or history of the envoy, farther than what we mentioned in a former number. In his person he is described as being tall, stout, grave, aged, with a long beard. It is rumored that he has to investigate eight subjects: 1st, a case of homicide in the district Tungkwan; 2d, one of bribery and embezzlement in Heängshan; 3d, one supposed to be connected with murder in Teënpih (Tienpak) on the southern coast; the 4th is the trial of Yang Chaou, a notorious leader of the police in Canton, who is suspected of extortion; the 5th is the smuggling of opium and sycee; the 6th is the condition of the soldiery; the 7th is the situation of the foreign shipping; and the 8th is a charge of bribery against one of the late envoys. Such is the rumor.—Keying, who left Peking in August last, in company with Choo Szeven, has been recalled to answer to charges of misdemeanor in the management of the imperial household, of which he was recently controller.

Seizure and imprisonment of smugglers. On the 11th instant, governor Täng, admiral Wän, and the hoppo, sent up to Peking a joint memorial concerning the seizure of two boats and fourteen men, captured while engaged in smuggling. The first boat with four men was empty; but the seizure led the way for the capture of the second boat, on the 27th ultimo, with nine men and 19,800 taels of sycee. The names of these men and the places of their residence are given. Under torture they confessed they had been engaged in the contraband trade, and gave the names of their accomplices. The case is reported in detail for his majesty's scrutiny. Hau Shaouking, the gallant colonel who was deputed to wait on lord Napier, is reported as the chief manager in the seizures. The 19,800 taels have been distributed among the captors. It is said, the government has a long list of suspected persons for whom search is now being made. A partner in one of the new hong's has been seized, and very harshly beaten. By his friends, it is feared he will be sent to the cold country. The smugglers, it is supposed, will be decapitated.

The expulsion of foreigners from Canton, which was to take place early this month, has been postponed. The regulations of the port, as sanctioned by the emperor, require all foreigners to leave the provincial city early in the summer; but that former practice, by slow degrees, has gone into disuse: this fact and a tender regard for those who come from far, are the ostensible reasons for postponing the execution of the edict of the 23d ult.

Ten pirates were executed recently in Canton, for having destroyed life and property on board a native vessel, not far from Macao, near the Nine islands. See the Canton Register of the 20th instant.

The present position of local affairs is very unsatisfactory, and cannot, we think, be long continued. A crisis must come. The present system is pregnant with evil. Appeals to the local authorities are of little avail. Under such circumstances, we do not wonder that even the "most pacific" desire—urge—demand, that those whose *duty* it is to regulate affairs of state will no longer keep themselves aloof from a work to which, sooner or later, they must come. It is high time to open a direct communication with the court at Peking. There is no time to be lost. Let the minds of the Chinese be disabused; let foreign commerce be freed from every thing illegal and unjust; and let the governments of the west, acting in concert, endeavor at once to gain access to the ear of "his august majesty," and solicit for themselves and for those over whom they rule, that respect and consideration which are due. Then peace, good-will, and prosperity, may here be enjoyed.

